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PREFACE.

THIS little work begins with a brief explanation of the laws of the Iambic, Trochaic, and Anapæstic Metres, as employed in Greek Tragedy, and a statement of the Rules of Prosody according to the usage of the Greek Tragedians. For information on the quantity of radical syllables, or other syllables to which the remarks do not apply, the Student must seek in a Prosodiæcal Lexicon, or in the Indexes of Beck to Euripides, and those in imitation of Beck to Æschylus and Sophocles. These will be found to offer many advantages to a beginner. They will lay before him the Attic uses of Tragedy, distinct and free from intermixture with Epic, Lyric, or Comic peculiarities of construction and quantity, which, in a general Prosodiæcal Lexicon to the whole body of Greek poetry of every age, and of every style, will be continually ensnaring him. They will suggest to him those epithets alone which the Tragic stage admits, instead of a promiscuous collection, drawn in great part from poets of styles too enthusiastic, and too little assimilated to the language of life and business, to harmonize with the sober tone of Attic Tragedy. They will enable him to ascertain what tenses and what moods of tenses enter into dramatic verse. And it is no light advantage in the use of them, that the absence of phrases and synonyms removes a continual temptation to indolence and thoughtlessness, and compels the composer to exercise his own judgment, and depend on his own memory. The least part of their utility is the determina-

tion of quantity; for a small proportion of syllables remains doubtful, after the rules in the sketch of prosody here given have been applied to them.

The remarks on metre and prosody are followed by the examples. For facilitating the first attempts when the very flow of the metre is not yet familiar, four pages present the uninflected Greek words opposite to the English. Then follow single lines literally translated from Greek, with a few necessary alterations when they had not been extracted from authors of tragedy. To these detached sentences are subjoined, exemplifying the management of particles and connexions, before the student enters upon the collection of entire passages. The words in italics have no corresponding words in the originals, but were supplied to complete the sense in the English: these should be omitted in re-translation. Words connected by the hyphen are to be rendered by a single Greek word. Constructions not immediately suggested by the English are pointed out in short notes at the foot of the page, the first time they occur. These assistances decrease in frequency as the work advances.

CONTENTS.

	PAGE
ON THE IAMBIC METRE	1
PROSODY	7
ON THE TROCHAIC AND ANAPÆSTIC SYSTEMS OF TRAGEDY .	25
DIALECT	29
EXERCISES	32
EXAMPLES	40

ON THE IAMBIC METRE.

1. IN explaining the laws of the Iambic Metre, we have to do with the four dissyllable feet, and four of the trisyllable feet. These are,

The spondee	--	λήγω.	The dactyl	- - -	λήγετε.
— trochee	- -	λήγε.	— cretic	- - -	λήγεται.
— iambus	- -	λέγω.	— anapæst	- - -	λέγεται.
— pyrrhich	- -	λέγε.	— tribrach	- - -	λέγετε.

2. The Iambic verse of tragedy, called the trimeter, contains six feet, which originally were all iambi; as in

λεωργὰ καὶ θέμιστα, σοὶ δὲ θηρίων. ARCHILOCHUS.
λέληθεν οὐδὲν, οὐδὲ τῶν ἀμεινόνων. SIMONIDES.

3. The writers of plays, to assimilate the metre of their dialogue to conversation, introduced spondees into any or all of the odd places, the 1st, 3rd, and 5th; leaving the remaining feet iambi, the 2nd, 4th, and 6th. Examples are,

στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπον. ÆSCH. *Prom.* 11.
πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σκέθειν. Ibid. 15.

4. This liberty was afterwards still farther extended: as two short syllables are equivalent to one long one, the last syllable of the iambus, so resolved, produced the tribrach; and the last of the spondee, similarly treated, changed that foot into the dactyl: while a similar resolution of the first syllable of the spondee introduced the anapæst. But the dactyl and anapæst were excluded from the fifth place, and the anapæst from the third.

5. Lastly, as the last syllable of a verse is common, the

pyrrhich entered the last place indiscriminately with the iambus; so that, on the whole, the admissible feet are the following:

The sixth, an iambus, or a pyrrhich.

The fifth, an iambus, a spondee, or a tribrach.

The fourth, an iambus, or a tribrach.

The third, an iambus, a spondee, a tribrach, or a dactyl.

The second, an iambus, or a tribrach.

The first, an iambus, spondee, tribrach, dactyl, or anapæst.

In scanning a line of more than twelve syllables, begin at the end and scan backwards; for the trisyllabic feet, which cause the difficulties, usually lie near the beginning.

6. The last syllable of a line that ends in a short vowel is sometimes cut off, when the next line begins with a vowel; as in

σοί φασιν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. SOPH. *Œd. Col.* 1164.

the short final *α* of *μολόντα*, at the end of line 1164, being elided before the diphthong at the beginning of the next line. This can be allowed only when the penult of the word that suffers elision is long.

7. When a proper name contains two short syllables intercepted between two long ones, as *Ἴππομέδων*, *Ἀντιγόνη*, *Ἴφιγένεια*, it may be so introduced as to bring an anapæst into any place except the last. Thus, with anapæst in

2d place, ἦν Ἴφιγένειαν ὠνόμαζας ἐν δόμοις. EUR. *Iph. Aut.* 414.

3d . . . τέταρτον Ἴππομέδοντ' | ἀπέστειλεν πατήρ. SOPH. *Œd. C.* 1307.

4th . . . ὁ δ' αὖ τρίτος τῶνδ' Ἴππομέδων | τοιόσδ' ἔφν. EUR. *Suppl.* 881.

5th . . . Ὠγύγια δ' ἐς πυλάμαθ' Ἴππομέδων | ἔναξ. EUR. *Phœn.* 1113.

8. And the same liberty is sometimes assumed without absolute necessity, in such words as *Μενέλαος*, *Ἀγαμέμνων*: thus we find

Ἀγάμεμνον, ὦ | Μενέλα|ε, πῶς ἂν ἀντ' ἐμοῦ; SOPH. *Philoct.* 794.

μήτηρ δ' ἐμῇ | Φρυγίοι|σιν ἐν σκυλεύμασιν. EUR. *Electr.* 314.

ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡ|ρακλέους | ἔχει. SOPH. *Philoct.* 943.

though in all these instances the names might have been brought in regularly; *Μενέλαε* and *Φρυγίοισιν* being capable of standing at the beginning of a line; and *Ἡράκλεους* being equally *Ἡράκλέους*, and adapted to close a line. The whole

of the anapæst must be included in the proper name. ἐπὶ δῆμον Ἰθάκης, καὶ πὶ Κεφαλλήνων στρατὸν, could not stand, because the two latter syllables alone of the anapæst are included within the proper name, the first being the last syllable of καπὶ.

9. A dactyl or tribrach must not precede an anapæst; but one tribrach may precede another, or a dactyl a tribrach: as in Œd. Tyr. 967,

κτανεῖν ἐμελ|λον πατέ|ρα τὸν ἐ|μὸν, ὁ δὲ | θανών.

10. The anapæst in the first place must be entirely included in the first word, and not made up out of two or more words:

ὅταν οὖν | ὁ δαίμων . . .
 πότε ταῦτ' | ἔλεξας . . .
 σὺ δὲ ταῦτ' | ἔδρασας . . .

are inadmissible.

11. But if the line begin with an article immediately followed by its substantive, or preposition by its case, there is no objection. Thus in

τὸν ἴσον | χρόνον . . . ἐπὶ τῷ|δε δ' ἡγόρευον . . .

τὸν followed immediately by ἴσον makes a legitimate beginning, as also does ἐπὶ τῷ . . . , the case immediately succeeding the preposition.

12. With a tribrach or dactyl as the first foot, there is no such restriction.

ὅταν ἐν | Ἀχαιοῖς . . .
 πότε γὰρ | ἔλεξας . . .
 οὐ θέμις | ἀκούειν . . .

are legitimate beginnings.

13. The first syllable either of the third or the fourth foot should be the last syllable of a word; so that the verse shall be divided into two parts, one containing two and a half feet, the other three and a half. The former cæsure, that in the middle of the third foot, is more frequent; but there should by all means be one or the other. Instances of the former or penthemimeral cæsure are—

Σκύθην ἐς οἶμον—ἄβατον εἰς ἐρημίαν.	ÆSCH. Prom. 2.
“Ἡφαιστε, σοὶ δὲ—χρὴ μέλειν ἐπιστολὰς.	Ibid. 3.
ὕψηλοκρήμνοισι—τὸν λεωργὸν ὀχμάσαι.	Ibid. 5.

as also lines 7, 8, 9, 10, 12, 13, 14, 16, 17.

Of the second or hephthemimeral cæsura, instances are,

χθονὸς μὲν ἐς τηλουργόν—ἤκομεν πέδον.	ÆSCH. <i>Prom.</i> 1.
ἔς σοι πατήρ ἐφείτο—τόνδε πρὸς πέτραις.	Ibid. 4.
ἄδμαντίνων δεσμῶν ἐν—ἄρρήκτοις πέδαις.	Ibid. 6.

as also lines 13, 15. So that five lines out of seventeen, or about one-third, have this hephthemimeral cæsura; and this is about the average proportion.

Divisions between clauses or sentences should in general coincide with the cæsuras.

14. There may be an elision at the cæsura, as at the penhemimeral cæsura, in

ἔραρεν ἦδε γ'—ὠλένη δυσεκλύτως.	ÆSCH. <i>Prom.</i> 60.
δῖψ τρόπῳ τῆσδ'—ἐκκυλισθήσῃ τέχνῃς.	Ibid. 87.
γένεινθ', ὕφ' ἄρματ'—ἤγαγον φιληνίους.	Ibid. 463.

and at the hephthemimeral cæsura,

σὺν τῷ θεῷ φανούμεθ'—ἡ πεπτωκότες. SOPH. *Ced. Tyr.* 146.

15. In a very small number of lines elision after the third foot supplies the place of the cæsura: this structure has received the name quasi-cæsura. Instances occur in

ἐν τοῖς ἐμοῖς γένοιτ'—ἐμοῦ συνειδότος. SOPH. *Ced. Tyr.* 250.

and in

πυρὸς βροτοῖς δοτῆρ'—ὄρῃς Προμηθέα. ÆSCH. *Prom.* 615.

16. Sometimes, but very rarely, a line occurs without either cæsura or quasi-cæsura; such as,

οὐκ οἷδ' ὅπως ὑμῖν ἀπιστήσαι με χρή.	ÆSCH. <i>Prom.</i> 643.
πιθοῦ κράτος μέντοι πάρες γ' ἐκῶν ἐμοί.	Agam. 952.
τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.	SOPH. <i>Ced. T.</i> 598.
εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον.	ÆSCH. <i>Suppl.</i> 1014.

This structure is not by any means to be imitated; unless, perhaps, that the broken unmusical sound may be an echo to the sense, as in the Persæ of Æschylus, 494.

No verse is found in which the third and fourth feet compose a single word, so that the line is divided into three equal parts, each containing two feet, as it would be in

ἀναξίοις ἐξευγμένον παθήμασιν.

17. When the verse closes with a cretic, the preceding syllable must be short, so that the fifth foot be an iambus, not a spondee. Thus ὑψηλοκρήμνοις τὸν λεωργὸν—ὀχμάσαι (Æsch. *Prom.* 5); in which, if for λεωργὸν we substituted λεωργοῦς, we should destroy the metre, by placing the long syllable γους before the final cretic ὀχμάσαι.

Again, in

ἄπαντ' ἐπράχθη πλὴν θεοῖσι—κοιρανεῖν. *Æsch. Prom. 49.*
ἐλεύθερος γὰρ οὐκ ἔστι—πλὴν Διός. *Ibid.*

θεοῖσιν or ἔστιν, for θεοῖσι or ἔστι, would destroy the line.

Additional instances occur at lines 69, 89, 198, 203, 206, 208, 212, 217.

18. The same rule holds if the cretic is not composed of one word, but of a monosyllable and dissyllable, as in ἐξ ἐμοῦ in *Prom. 221*:

αὐτοῖσι συμμάχοισι, τοιδ'—ἐξ ἐμοῦ.

and in

ὅπως τάχιστα τὸν πατρῶον—ἐς θρόνον. *Æsch. Prom. 228.*
καὶ τοῖσιν οὐδεὶς ἀντέβαινε—πλὴν ἐμοῦ. *Ibid. 234.*
καθ' ἡδονήν, σοὶ δ' ἄλγος· ἀλλὰ—ταῦτα μέν. *Ibid. 261.*

19. Exceptions are, (1) When the word preceding the cretic is closely connected in syntax and sense with the word forming the cretic, or with the first of them, if the cretic is formed of more words than one; as an article with its noun, an adverb with its verb, a preposition with its case, a conjunction with the clause that it introduces. In these cases, the fifth foot may be a spondee; as we see in the *Œdipus Tyrannus*.

- | | |
|---|---------------------------|
| 44. ὡς τοῖσιν ἐμπεύροισι καὶ τὰς ξυμφοράς. | art. and noun. |
| 370. . . . σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ. | adv. and verb. |
| 318. . . . οὐ γὰρ ἂν δεῦρ' ἰκόμεν. | adv. and verb. |
| 351. ὅπερ προεῖπας ἐμμένειν, καὶ ἡμέρας. | prep. and case. |
| 562. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ. | prep. and case. |
| 330. τί φής; ξυνειδώς οὐ φράσεις, ἀλλ' ἐννοεῖς. | conj. introd. new clause. |
| 536. φέρ'. εἰπὲ, τίνα μοι δειλίαν, ἢ μωρίαν. | conj. introd. new clause. |
| 224. ὅστις ποθ' ὑμῶν Λαῖον τὸν Λαβδάκου. | gen. dependent on art. |
| ἐγὼ γὰρ οὐδ' εἰ δυστυχῶ, τοῦδ' εἵνεκα. | <i>Æsch. Prom. 345.</i> |
| ἐκερτόμησας δῆθεν ὡς παῖδ' ὕντα με. | <i>Ibid. 986.</i> |

In fact, that the rule may hold, the cretic or its first word must have no closer connexion with the word immediately preceding it than it has with any other in the clause. Any kind of relation or connexion occasioning the antepenultimate syllable of the verse and the syllable before it to be as it were pronounced together in one breath, renders a spondee admissible as the fifth foot, for in effect it renders the ending quadrisyllabic.

(2) When the first syllable of the cretic is an enclitic, or

such a word as cannot begin a sentence (*γὰρ, μὲν, οὖν, γοῦν*), the fifth foot may be a spondee. Unless the enclitic word be emphatic, as a monosyllabic personal pronoun in which is implied a contrast with any other person, or any other distinction; in this case, the rule, that the fifth foot shall be an iambus, continues in force. With an enclitic for the first syllable of the cretic, instances are—

<i>ἡμεῖς τοιοῖδ' ἔφυμεν, ὥς μὲν σοι δοκεῖ.</i>	SOPH. <i>Œd. Tyr.</i> 435.
<i>ἀλλ', εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.</i>	Ibid. 443.
<i>τί παρθενεύει δαρὺν, ἐξόν σοι γάμου.</i>	ÆSCH. <i>Prom.</i> 651.
<i>ἔσω φρενῶν λέγουσα, πείθω νιν λόγῳ.</i>	<i>Agam.</i> 1022.

With a word incapable of beginning a sentence for the first syllable of the cretic, the following lines occur :

<i>λέγ', εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν.</i>	ÆSCH. <i>Prom.</i> 823.
<i>οἶόν τέ μοι τάσδ' ἐστί· θνητοῖς γὰρ γέρα.</i>	Ibid. 107.
<i>σὺ δ' ἡμῖν ἡ μισοῦσα μισεῖς μὲν λόγῳ.</i>	SOPH. <i>Electr.</i> 357.

In such instances the ending is, in fact, dissyllabic.

20. A pause in the sense at the end of the third foot should be avoided as much as possible. It is not without example, but it injures the flow and harmony of the verse.

Lines such as

βλέποντα, νῦν μὲν ὕρθ', ἔπειτα δὲ σκότον
τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα,

are in themselves rough and inelegant, and should be avoided by the beginner; though the ancient tragics have occasionally added force to an emphatic sentiment by a judicious interruption of the usual flow and smoothness. In like manner, lines destitute of cæsura that occur in the ancient tragedies no more authorize a beginner to adopt that structure at his pleasure, than the line

Amphion Dirceus in Actæo Aracyntho

to close his Latin hexameters with words of four syllables whenever he pleases.

PROSODY.

21. We now proceed to Prosody; and it must be distinctly remembered throughout, that the rules laid down extend only to iambic verse, and have no reference to the epic hexameter. The whole scope and bent of the dactylic system is at variance with that of the metre of the tragic dialogue. Scarcely a line can be extracted from the Iliad which does not contain something repugnant to the principles of iambic prosody. Take the first line of the first book: the word Πηληϊάδεω followed by Ἀχλῆος, so that a long final vowel falls upon a short initial vowel without eliding it, is quite foreign to iambic practice. Take the second: ου for ο in οὐλομένην is not tragic; except that in the choral odes, which are not to be imitated in dialogue, you may find it. Take the third: the ι in Ἀῖδι lengthened before a mute and liquid πρ in the next word is repugnant to tragic usage. Take the fourth: the suppressed augment of τεῦχε, and the doubled σ in κύνεσσι, are neither of them in accordance with the custom of dramatic metre. The lengthening of syllables because the cæsura falls upon them, or because a liquid follows them, the genitive in οιο, ωο, and αο, the doubling of σ in the futures and aorists, and other less obvious characteristics of epic verse, are unknown in tragedy. Our rules must therefore be confined to the metre to which they belong, and even in the less strikingly contrasted language of the anapæstic metre, and of choral odes, the quantity of a syllable will not always be found that which our rules assign to it.

22. In the prosody of the iambic system of tragedy, every syllable formed with the vowels η, ω, or with a diphthong, is long, even if the vowel or diphthong precede another vowel in the same word—

καὶ νῦν ἀχρεῖον καὶ παρῆγον δέμας. *ÆSCH. Prom. 363.*

except that in a few instances the diphthong οι before a vowel appears to be common. Thus in ποιῶ we find οι long in

οὗτος, τί ποιεῖς; *ÆSCH. Suppl. 889.*

and short in

ὅδ' οὖν ποιεῖτω, πάντα προσδόκητά μοι. *ÆSCH. Prom. 937.*

Again in τοιοῦτος, we find *οι* short generally,

Ζεὺς τοῖς τοιοῦτοῖς οὐχὶ μαλθακίζεται. *ÆSCH. Prom. 954.*

as also in *Ag. 579, 1045, 1333; Eum. 185, 188, 402.* In many instances of its occurrence, it is so placed in the verse that the quantity of *οι* cannot be inferred, as for instance at the beginning of a line. But in τοῖος, *οι* will be found long.

ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλές; *ÆSCH. S. T. 562.*

And this is the regular practice with *οι* before a vowel; and the reverse must not be adopted, except in those identical words in which one has the authority of a tragedian for shortening *οι*.

23. Every syllable formed with *ε* or *ο* followed by a single consonant is short.

But *ε* or *ο*, as also *α*, *ι*, *υ*, are long before

- (1) A double letter, ἔζη, ἔξω, ἔψηφίζε.
- (2) Before two mutes, ἔστη, ὀκτῶ, ὀγδῶος.
- (3) Before two liquids, ὄρμος, ὄλμος, ἔρμαϊον.
- (4) Before a liquid followed by a mute, ἔρκος, ἔνδον.

24. But *ε* and *ο*, as also *α*, *ι*, and *υ*, if short in themselves, are not generally lengthened before a smooth or aspirate mute (*κ, π, τ, θ, φ, χ*) followed by a liquid, nor before a middle mute (*β, γ, δ*) followed by the liquid *ρ*. A middle mute standing before any other liquid than *ρ* lengthens the preceding vowel*. An instance will be found of a short vowel remaining short before

- | | | |
|--------------------------|---|--------------------------|
| <i>κ</i> with <i>λ</i> . | πάλαι κέκληται, φωτὸς ἱατροῦ χάριν. | <i>ÆSCH. Suppl. 258.</i> |
| <i>κ</i> with <i>μ</i> . | ὑπηντίαζε, κυνέτ' ἦν μέλλειν ἄκμή. | <i>Pers. 399.</i> |
| <i>κ</i> with <i>ν</i> . | ἄκρατος ὀργὴν Ἄργος ὠμάρτει, πῦκνοῖς. | <i>Prom. 681.</i> |
| <i>κ</i> with <i>ρ</i> . | σὺ δ' αὖ κέκραγας κἀναμυχθίζει. τί που. | <i>Ibid. 745.</i> |
| <i>π</i> with <i>λ</i> . | θερμοῖς ἀπλήστου βέλεσι πυρπνόου ζάλης. | <i>Ibid. 371.</i> |
| <i>π</i> with <i>ν</i> . | τοσόνδ' ἐπνευσας, καὶ γυναῖκι δυστυχεῖ. | <i>EURIP. Andr. 327.</i> |
| <i>π</i> with <i>ρ</i> . | τί γὰρ πέπρωται Ζηνὶ πλὴν αἰε κρατεῖν; | <i>ÆSCH. Prom. 517.</i> |

* Yet Sophocles twice allows a short vowel preceding *βλ* to remain short, in

πασῶν ἐβλασσε, τάσδε δυσμενεῖς χόδος. *Electr. 432;*
and in παιδὸς δὲ βλάστας, οὐ διέσχον ἡμέραι. *Œd. R. 710.*

τ with λ.	τείρουσ' Ἀτλαντος, ὅς πρὸς ἐσπέρους τόπους.	ÆSCH. PR. 347.
τ with μ.	ἄλγος δὲ σιγῇ, πανταχῇ δὲ δύσπῳτμα.	Ibid. 198.
τ with ν.	θώμιγγος ἰοὶ προσκίτνόντες ὥλλυσαν.	PERS. 453.
τ with ρ.	τρανώς Ἀτρεΐδην εἰδέναι, κυροῦνθ' ὅπως.	Ag. 1344.
θ with λ.	ὅτ' οὐδὲν ἔειθλον οὔτε τοῖς ἐσθλοῖσιν ἦν.	FRAGM. SIS.
θ with μ.	ὦμοί τε δούλοις πάντα, καὶ παρὰ σταθμῇν.	Ag. 1015.
θ with ν.	γυναῖκ' ὀθνεῖαν, ἣν ἐγὼ καὶ μητέρα.	EURIP. Alc. 646.
θ with ρ.	γαμψωνύχων τε πτῆσιν οἰωνῶν σκέθρῳς.	ÆSCH. Prom. 486.
φ with λ.	μή μοι τὸ σῶμά γ' ἐνθάδ' αἰσχύνῃν ὀφλῃ.	EUR. Hel. 67.
φ with ν.	ἐπίσταμαί τε, κούκ' ἄφνω κακὸν τόδε.	Alc. 420.
φ with ρ.	δρῶντα λαμπρὸν ἐν σκότῳ νομῶντ' ὕφρυν.	ÆSCH. Ch. 283.
χ with λ.	ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.	SOPH. Trach. 424.
χ with μ.	μέσον μ' ὄχμαίσεις, ὥς βάλης ἐς Τάρταρον.	EUR. Or. 235.
χ with ν.	μελίκρατ' ἄφες γάλακτος, οἶνωπόν τ' ἄχνην.	Ibid. 115.
χ with ρ.	καὶ νῦν ἄχρειον καὶ παρήγορον δέμας.	ÆSCH. Prom. 363.
β with ρ.	στέγας ἄβρὸν βαίνουσα παλλεύκῃ ποδί.	EUR. Med. 1164.
γ with ρ.	βολαῖς ὕγρῳσσαν σπόγγος ὤλεσεν γραφῇν.	ÆSCH. Ag. 1302.
δ with ρ.	λιβάσιν ὕδρηλαῖς, παρθένου πηγῆς μάτα.	PERS. 605.

25. But α, ι, or υ, when intrinsically long, are not shortened by coming before a mute and liquid. Thus the α of ἄθλιος is never shortened, for it is the α of ἄθλος contracted from ἄεθλος. The mute and liquid merely allow a naturally short syllable to remain short. It may still be lengthened; but the proportion of cases in which the mute and liquid are allowed to lengthen it to those in which it remains short is about a third, in simple words such as τέκνον, πατρός. In compound words the instances are much rarer in which the mute and liquid lengthen the last syllable of the prefixed member of the compound (as the ι in ἀρτίφρων, the υ in πολύκλαυτος); or lengthen the augment or reduplication, as in ἐπναι from πνέω, κεκλήσθαι from καλέω. This shortening of the syllable preceding two consonants is one of the striking differences between the prosody of the dactylic hexameter or usual verse of epic poetry, and that of the iambic trimeter of tragedy. In the Iliad, a vowel before even τρ is very rarely allowed to remain short. The later writers of hexameter verse, Apollonius, Coluthus, Tryphiodorus, and especially Theocritus, approach to the usage of the iambic trimeter in this particular. In Theocritus are found Κῦκλωψ, Δᾶφνις, δρᾶχη, τρῦχνος, and many similar cases.

26. When a word ending in a short vowel immediately precedes a word beginning with a double letter, or with two

mutes or with a middle mute (β , γ , δ), and any liquid beside ρ , the vowel is lengthened. Thus in

ὦμοι· τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται. *ÆSCH. Prom.* 982.

the naturally short ϵ before the double letter ζ is lengthened.

Similarly,

δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος. *ÆSCH. Prom.* 865.
 εἰ τῆσδε χάρας μήποτ' ψαύσει ποδί. *Choëph.* 180.
 πρό γ' ἐ στενάξεις καὶ φόβου πλέα τις εἰ. *Prom.* 698.
 καὶ μὴν τόδ' εἶπε μὴ παρὰ γνῶμην ἐμὴν. *Agam.* 904.

But a word beginning with any of the six mutes, κ , π , τ , θ , ϕ , χ , followed by any liquid, or with any of the middle mutes followed by ρ , does not lengthen a final short vowel in the close of the preceding word:

οἶσθ' οὖν *ὄ δράσεις; *EUR. Hec.* 225.
 ἑύγγωνε, τί κλαίεις κρᾶτα θεῖς ἔσω πέπλων; *Orest.* 280.
 ὅπως ἄνατα ταῦτ' αἰ, πρῶτα μὲν πόλει. *ÆSCH. Suppl.* 405.
 ξὺν προσπόλοισιν αἰτ' ἐ φρουροῦσιν βρέτας. *Eum.* 978.

27. When a short vowel at the end of a word, and also at the end of a foot, is followed by a word beginning with ρ , the vowel is lengthened.

διαρταμῆσει σώματος μέγα ῥάκος. *ÆSCH. Prom.* 1025.
 τοῦτ' ἔστιν ἤδη τοδργον εἰς ἐμὲ ῥέπον. *SOPH. Œd. Tyr.* 847.
 ποῖω τρόπῳ δὲ καὶ τίνι ῥυθμῷ φόνου. *EURIP. Electr.* 772.

When the short vowel is not at the end of a foot, it remains short:

χρίμπτουσ' αἰχλαῖσιν ἐκπερᾶν χθόνα. *ÆSCH. Prom.* 715.
 τοιανδ' ἐπειθ' ῥῆσιν ἀμφ' ἡμῶν λέγων. *Sept.* 610.
 δρῶν ἢ τί φωνῶν τήνδ' ῥυσσάμεν πόλιν. *SOPH. Œd. Tyr.* 72.

28. The vowel α , ι , or υ , before another vowel in the same word, is not necessarily short, as in Latin. For instance, ι is long in $\iota\eta\mu\iota$ before η , in $\alpha\iota\kappa\iota\alpha$ before α , in $\delta\iota\omicron\varsigma$ before \omicron ; υ is long before ω in $\upsilon\omega$, before ϵ in $\upsilon\epsilon\tau\omicron\varsigma$.

29. A long vowel or diphthong at the end of a word must not be followed by a word beginning with a long vowel or

diphthong, as in the *Iliad*. A long vowel before οὐ sometimes merges into one sound with οὔ; as μὴ οὔ, ἐπεὶ οὔ.

30. A long vowel or diphthong followed by a word beginning with a short vowel occasions that initial vowel to be elided. This is called *Prodelision*. Thus in

ὀργῆς τε τραχύτητα μὴ 'πίπλησέ μοι. *ÆSCH. Prom.* 80.

the initial ε of ἐπίπλησσε is cut off or absorbed by the final η of μῆ. Similarly in

τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν ('γὼ for ἐγώ);	<i>ÆSCH. Pr.</i> 448.
θέλει· σὺ δ', ὦ παῖ, μὴ 'πολακτίσης λέχος.	<i>Ibid.</i> 654.
ψεύδει γὰρ ἢ 'πίνοια τὴν γνώμην, ἐπεὶ.	<i>SOPH. Ant.</i> 389.
φῆσεις μετασχεῖν, ἢ 'ξομεῖ τὸ μὴ εἰδέναι;	<i>Ibid.</i> 535.

for ἀπολακτίσης, ἐπίνοια, ἐξομεῖ respectively.

31. But καὶ and τοι often combine, by *crasis*, with the initial vowel of the following word: thus τοι coalesces with the α of ἄρα in

οὐ τᾶρα Τρωσὶν ἀλλὰ σοὶ μαχούμεθα. *SOPH. Philoct.* 1253.

so κάλγεινῶς for καὶ ἀλγεινῶς, καὺτὸς for καὶ αὐτὸς, κοῦ for καὶ οὔ, κεῖ for καὶ εἰ, κᾶτα for καὶ εἴτα. I is not subscribed unless there is an ι in the syllable with which καὶ forms the *crasis*.

32. A short final vowel before a word beginning with a vowel is elided, if it be α, ε, or ο; very rarely elided if it be the ι of a dative singular; and never elided if it be the ι of a dative plural, or of the preposition *περὶ*, nor if it be υ. Υ, therefore, or ι of a plural dative, or of *περὶ*, cannot close a word followed by a word beginning with a vowel; and in this respect they resemble the long vowels. We find α elided in

οἱ ἔργα.	<i>SOPH. Electr.</i> 750.	when a neuter plural.
γυνῶναι φίλων ἰδόντ' ἄν.	<i>Ibid.</i> 756.	when accus. sing.
ἔστηκε δ' ἐνθ' ἔπαισ' ἐπ'.	<i>ÆSCH. Agam.</i> 1027.	when 1st person.
ἄνασσ' Ἀθάνα.	<i>Eum.</i> 226.	when voc. sing. fem.
καίτοι τό γ' αἰνυγμ' οὐχί.	<i>SOPH. Œd. Tyr.</i> 393.	when nom. sing. neut.
ἴν' ἐξ.	<i>Ibid.</i> 1454.	when a particle.

ο elided in

σαφῶς ἐπίστασ' Ἴόνιος.	<i>ÆSCH. Prom.</i> 840.	when 2nd person.
... ἐφθιθ' οὔτος οὐ καλῶς.	<i>Eum.</i> 436.	when 3rd person.
πῶς τοῦτ' ἔλεξας.	<i>Pers.</i> 779.	when neut. accus.
τρέφων δὲ ἄτα.	<i>SOPH. Antig.</i> 533.	when dual accus.

ι elided in

καὶ δὴ μεθίημι, εἴ τι δὴ.	SOPH. <i>Philoct.</i> 818.	when 1st person.
... δίδωσ' ἐκόν.	Ibid. 1341.	when 3rd person.
θπαντιάζειν παῖδ' ἐμφ.	ÆSCH. <i>Pers.</i> 836.	when dat. sing. (rare.)
... γῆς ἐκ' ἐσχάτοις ὄροις.	<i>Prom.</i> 669.	when preposition.

Elision of ι does not take place when it is the final of a nominative or accusative; as, μέλι, τι, ἄχαρι.

Examples of ε elided are of continual occurrence.

33. The article forms a crasis with the initial short vowel of the following word; for instance, ὁ with ἐπιτιμητῆς in

ὡς οὐπιτιμητῆς γε τῶν ἔργων βαρύς. ÆSCH. *Prom.* 77.

So τὰμ' ἔπη for τὰ ἐμὰ, τοῦμὸν δέμας for τὸ ἐμὸν, τᾶνδον for τὰ ἔνδον, τοῦπιόντος for τοῦ ἐπιόντος.

When the initial vowel is aspirated, the τ of the article in the crasis becomes θ; as θατέρῳ for τῷ ἐτέρῳ in

δοῦν λόγῳ σε θατέρῳ δωρήσομαι. ÆSCH. *Prom.* 778.

Similarly, θημέρα for τῇ ἡμέρῃ, χῶ for καὶ ὁ, χῶτι for καὶ ὅτι, χῶπως for καὶ ὅπως.

34. Every contraction by crasis lengthens the syllable on which it falls. Thus, from τίμαε, τιμᾶ; from ἀέκων, ἀκων; from γέραα, γέρα; from τὰ ἀγαθὰ, τᾶγαθὰ; from τὰ ἀναλώματα, τᾶναλώματα. But a contraction from syncope, or the mere removal of a syllable without blending two vowels, is not necessarily long.

35. εω in the genitive is often one syllable.

οἱ μοι τὰ Γύγεω τοῦ παλυχρύσου μέλει.	ARCHILOCHUS.
ὑστis φυλάσσει πᾶργος ἐν πρύμνῃ πόλεως.	ÆSCH. <i>Sept.</i> 2.
μή μοι τι Θήσεως τῶνδε μηνύσης τόκῳ.	EUR. <i>Hipp.</i> 520.
σάρκες δ' ἀπ' ὀστέων ὥστε πεύκινον δάκρυ.	<i>Med.</i> 1200.

μη οὐ often forms one syllable, as also ἦ οὐ, and similarly other words.

τί δῆτα μέλλεις μή οὐ γεγωνίσκειν τὸ πᾶν;	ÆSCH. <i>Prom.</i> 630.
... οὐκ ἀνέξομαι τὸ μη οὐ.	<i>Eum.</i> 874.
ἔπειθες, ἦ οὐκ ἔπειθες, ὥς χρεῖη μ' ἐπί.	SOPH. <i>Æd. Tyr.</i> 555.
ἐπεὶ οὐκ ἀκούεις ὅξυ τῶν ἐμῶν λόγων.	ÆSCH. <i>Suppl.</i> 884.
ἐγὼ οὐτ' ἀνανδρον τήνδε τὴν πόλιν λέγων.	SOPH. <i>Æd. Col.</i> 943.
θεῶν ἀγόντων, οἷς ἐγὼ οὐδὲ τὴν πατρός.	Ibid. 1002.

The words θεοῦ, θεοί, θεῶν, θεοὺς, often are used as monosyllables; as in

..... θεοῦ δὲ καὶ μητὴρ ἔφυσ.	ÆSCH. <i>Pers.</i> 153.
ὃ θεοὶ πατῆροι, συγγένεσθέ γ' ἅλλα νῦν.	SOPH. <i>Electr.</i> 411.
παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη.	ÆSCH. <i>Pers.</i> 404.
μή νυν ἀτίμα θεοὺς, θεοῖς σεσωσμένους.	SOPH. <i>Aj.</i> 1129.

36. The concurrence of vowels is prevented by adding *ν* to the final *ι* of a dative plural, and to the final *ε* or *ι* of the third person singular or plural of a verb; also to several adverbs, as ὅπισθε, πρόσθε. These finals, even when a consonant follows them, may take *ν*; and when the final is required to be long, they must take it, if the consonant be a smooth or aspirate mute followed by a liquid, or a middle mute followed by *ρ*. A verse cannot end with the words παρέδωκε τρέφειν: *ν* must be attached, so that δωκεν may be a spondee; which it is not while δωκε, as *τρ* does not lengthen the preceding syllable. In certain words, instead of *ν*, *σ* or *κ* is subjoined, for the prevention of hiatus, as μέχρι or μέχρης, οὕτω or οὕτως, according as the word precedes one beginning with a consonant or vowel; and οὐ or οὐκ, οὐχ, on the same principle.

37. In composition, syllables retain the quantity of the simple words; thus, from σύν, σύνειδώς, from πάλαι, πάλαιγενής.

The prepositions, except ἐξ and εἰς, a privative or intensive, the neuters of adjectives in *ν*, the numerals δι and τρι, and ἄλι, ἀγχι, ἄρτι, δα, δυσ, ζα, ἡμι, καλλι, and παν, have their final syllable short in the compound, unless it is necessarily lengthened, being followed by two such consonants as will not suffer a vowel to stand short before them: thus, ἀλίτυπος, ἀρτίφρων, δαφνοῖνος, διπαλτος, δυσάληγτος, ζᾶπληθής, ἡμίδουλος, καλλιφεγγής, πᾶνωλής, τριδουλος, αὔπνος, ἀναίτιος, ἐπίτροπος, ὑπόγραφη, πολυχρύσος, ὀξύθηκτος, ὠκύπετής. Occasionally, though rarely, the syllable of juncture is lengthened before a smooth or aspirate mute and liquid, as in

οὐχ ἡδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν; EURIP. *Hec.* 492.

38. The compound epithets of the Iliad and Odyssey are considered not admissible into iambic metre, unless they occur also in the dialogue of tragedy: and the same ex-

clusion extends to such of the compound epithets of the choral odes in tragedies as are not found in the iambic systems. Ἀτάσθαλος, ῥοδοδάκτυλος, κορυθαίολος of Homer, ἐλεδευνὰς, πεδιοπλόκτυπος, ἀκριτόφυρτος of Æschylus, are instances of words to which this exclusion applies.

39. Derived words follow the quantity of their primitives : thus, from φίλος come φίλειν, φιλία, φίλημα, φίλητέον, and from νίκη come νικᾶν, νικητέον, νικητήριον, νικηφόρος, ἀνίκητος. But the particular part, case, or tense of the primitive word from which the derivative immediately flows, must be noted. The tenses of verbs often differ in quantity, and impart opposite quantities to their derivatives ; as, from φεύγω, φευκτέος, and φύγη, the former long in the first syllable, from the disused perfect passive ; the other short, as being immediately deduced from the second aorist.

From πῦρ we have πῦρᾰ, through the genitive πῦρός.

— κρίνω	—	κρίσις and κρίτης, through the perf. pass.
— λῶω	—	λῦσις and λυτήριος, through λέλυσαι, λέλῃται.
— δίδωμι	—	δόσις and δότηρ.
— φράζω	—	φράδῃ, through the aorist ἔφραδον.
— φαίνω	—	φᾶνερός, through ἐφᾶνην.
— μείρω	—	μέρος, and μόρος.
— δέρκω	—	δράκων, through ἔδρακον.

40. There is frequently a derivative as if from the perfect passive, first person, in μα, genitive ματος, or μη, μης, but with a long vowel preceding μα ; while the corresponding derivatives from the second and third persons of the perfect passive have the corresponding syllable short. Thus,

φήμη,	but	φᾶσις, πρόφᾶσις, φατέον.
κρίμα,	—	κρίσις, κρίτης.
σύστημα,	—	συστᾶσις, ἐπιστᾶτης.
τετραβάμων,	—	βᾶσις, ναυβᾶτης.
ἀνάθημα,	—	θέσις, θετέον, σύνθετος.

41. Similarly from a verb with a short vowel in the penult is often derived one with a long vowel : thus, from

στρέφω	comes	στρωφάω, through ἔστροφα.
νέμω	—	νωμάω, — νένομα.
τρέπω	—	τροπάω, — τέτροπα.

Hitherto our proofs by instances have always been derived from tragedies. We shall now occasionally employ passages from Homer, but only to establish the shortness of syllables; in which he is a safe guide, as syllables that are short with him are also short in tragedy. On the other hand, a syllable that is long in comedy may be relied upon as long in tragedy. The reverse of these propositions is not true: a syllable that is long in Homer is often short in tragedy, as the penults of *καλός*, *ἴσος*, *φθίνω*; and finals in the *Iliad* are continually lengthened, for reasons not admissible in the iambic metre.

42. Nouns imparisyllabic ending in a vowel have their increment short:

ἀδελφεῖ, καὶ με παρακαλῶν ἐς δάκρυα.	EUR. <i>Iph. Aut.</i> 497.
τί σοι μέτεστι τοῦδε πράγματος; λέγε.	ÆSCH. <i>Eum.</i> 545.
θύρσων γλυκεῖαι μέλιτος ἔσταζον ῥοαί.	EUR. <i>Bacch.</i> 711.

43. Nouns in *αν*, *ιν*, *υν*, have their increment long :

πιθεῖν Τιτᾶνας Οὐρανοῦ τε καὶ χθονός.	ÆSCH. <i>Prom.</i> 205.
ἀκταῖς ἐπὶ ῥηγμῖσιν ἀξένου πόρου.	EUR. <i>Iph. Taur.</i> 253.
Φόρκυνος θυγάτηρ ἄλδς ἀτρυγέτοιο μέδοντος.	ODYS. i. 72.

But the neuter of an adjective follows the masculine: thus, *μέλαν* and *τάλαν* give *μέλᾱνος*, *τάλᾱνος*, following the quantity of the increment in *μέλας*, *τάλας*.

44. Nouns in *αξ*, *ιξ*, *υξ*, when their genitives are formed in *κος* or *χος*, are short in the increment.

τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα.	SOPH. <i>Ant.</i> 1093.
ὦ πιστὰ πιστῶν ἡλῖκες θ' ἥβης ἐμῆς.	ÆSCH. <i>Pers.</i> 667.
. . . . ἐν φθίῃ ἐριβόλᾳκι βωτιανείρῃ.	ILIAD. i. 155.
γαμψωνύχων τε πτήσιν οἰωνῶν σκεθρῶς.	ÆSCH. <i>Prom.</i> 486.
γανῆ σπορητὸς κἀλύκος ἐν λοχεύμασιν.	Agam. 1365.

The most important exceptions are *θώρακος*, *οἰᾱκος*, *φένᾱκος*, *φουινῖκος*, *Φοίνῖκος*, *κῆρῡκος*.

But nouns in *ιξ* having their genitive in *γος*, have the increment long :

μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.	ÆSCH. <i>Prom.</i> 685.
ἔσθλοι, τεττίγεσσιν εἰκότες, οἳ τε καθ' ὕλην.	ILIAD. iii. 151.

while those in *υξ*, *υγος*, are generally short :

ἀλλ' ὃ φαεινὰς οὐρανοῦ ναίων πτύχας.	EUR. <i>Phæn.</i> 84.
ῥωστῆρι πρισθεῖς ἱππικῶν ἐξ ἀντόγων.	SOPH. <i>Aj.</i> 1030.
πρῶτον μὲν ὀρόφῃ πτέρυγα περιβάλλει πέπλων.	EUR. <i>Ion</i> 1157.

45. Nouns in *ap* and *up* have their increment short :

μακάρων ἐς αἶαν σὸν καθιδρύσει βίον. EUR. *Bacch.* 1339.
 στένοντες, οὐ λαχόντες, ἡμᾶτος μέρος. ÆSCH. *Ag.* 543.
 ποταμοὶ πῦρὸς δάπτοντες ἀγρίαις γυνάθοις. *Prom.* 367.

But *Kār*, *ψār*, *φρέαρ*, *κέρας*, make *Kāros*, *ψāròs*, *φρέāτος*, *κέράτος* :

δράσω τὰδ' ἐν τῷ Καρὶ κινδυνεύσομεν. EUR. *Cycl.* 650.
 ἐκ τῶν φρεάτων τοὺς κάδους ξυλλαμβάνειν. ARISTOPH. *Ecc.* 1005.
 καὶ σὺ κέρατε κρατὶ προσπεφυκέναι. EUR. *Bacch.* 919.

46. Words in *as*, *is*, *us*, forming the genitive in *dos*, *tos*, or *os*, preceded by a vowel, have their increment short: *as*, *πόλιος*, *ἐρίδος*, *χάρϊτος*.

ῥάκου ἐχουσαι κερκίδ' Ἡδώνης χερός. EUR. *Hec.* 1155.
 Σκύθας ἀφίξῃ νομάδας, οἱ πλεκτὰς στεγὰς. ÆSCH. *Prom.* 711.
 ἄλλαι δὲ κάμακα Ὀρηκίαν θεάμεναι. EUR. *Hec.* 1157.
 φίλας χάριτας ἔδωκα κἀντεδεξάμην. *Iph. Aul.* 1222.
 μά θ' ἱρὰ κύματ'. ἰχθύων τε πᾶν γένος. *Cycl.* 263.
 τιθεῖσα λευκὸν ὕνυχα διὰ παρηίδων. *Orest.* 951.

The most important exceptions are *βαλβίς*, *κηλὶς*, *κημηὶς*, *κληὶς*, *κρηπίς*, *σφραγίς*.

But words in *as*, *is*, *us*, making the genitive in *vos* or *θος*, have their increment long :

ἄκραις ὑπὸ ῥηγμῖσιν ἀξέγου πόρου. EUR. *Iph. Taur.* 254.
 ὕρνιθος ὕρνις πῶς ἂν ἀγνεύοι φαγών ; ÆSCH. *Suppl.* 223.

But *κορυῖθος*, *ταλᾶνος*, *μελᾶνος*, *τῖνος*, *κῦνος*, are exceptions.

47. Words ending in *ψ* have their increment short :

κοινωνὸν εἶναι χερρῖβων, πολλῶν μέτα. ÆSCH. *Ag.* 1007.
 ἀργεστᾶο Νότοιο βαθεῖρ λαίλαπι τύπτων. *ILIAD.* xi. 306.

But *ῑψ*, *ῥῑψ*, and *γῑψ*, are exceptions :

μὴ κέρα ἴπες ἔδοιεν . . . Odyss. xxi. 21.
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσι. Ibid. v. 256.
 δισσοὶ λαβόντες γῑπτες, ὁ δὲ κεκλημένος. EUR. *Androm.* 75.

48. The dative plural follows the quantity of the dative singular, *στρέψαντι* *στρεψᾶσι*, *κληῖδι* *κληῖσι*, *κερᾶτι* *κερᾶσι*, *δρυὶ* *δρυσὶ*, *πατέρι* *πατρᾶσι*.

49. In the comparative and superlative of adjectives, the general rule is, that *τερος* and *τατος* are attached by a long syllable to the root of an adjective whose penult is short, and by a short one to one whose penult is long, as *πρόθυμος*, *προθυμώτατος*, but *ἄδικος*, *ἀδικώτατος*. But this rule does not hold in the case of adjectives that end in *υς*; these have the syllable before *τερος* or *τατος* always short, whether the syllable preceding it is long or short: thus, from *γλυκὺς*, *γλυκύτερος*, and from *θῆλυς*, *θηλύτερος*.

γλυκύτατά φασι τὰ κρέα τοὺς ξένους φορεῖν. EUR. *Cycl.* 126.

where the first two feet cannot be an iambus and a tribrach, for the penult of *φασί* is long (see 51): they are therefore a tribrach and an iambus. Again,

θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη. ILIAD. viii. 520.

50. The Attic comparatives in *ων* are long in the penult:

κάκιον ὅστις ἐκτριβήσεται ποτε.

SOPH. *Ced. Tyr.* 428.

μηδ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος.

EUR. *Med.* 543.

51. In verbs, it may be observed that the penult of a third person plural in *σι* is long, in *σαν* generally short, if the vowel is a doubtful one, *φᾶσι* *ἔφᾶσαν*, *ζεύγνυσι* *ἐζεύγνυσαν*.

τεθνᾶσιν, τιμὴν δὲ λελόγχᾱς Ἴσα θεοῖσι.

ODYSSEY. xi. 302.

ὥς φᾶσαν, οἳ μιν ἴδοντο πονεύμενον, οὐ γὰρ ἔγωγε

ἦντησ' οὐδὲ ἴδον' περὶ δ' ἄλλων φᾶσι γενέσθαι.

ILIAD. iv. 374.

52. The second aorists, and tenses derived from them, have the doubtful vowel short, as *ἔλιπον*, *ἔφᾶν*, *ἔδρακον*, *ἔφῳγον*, *ἐπλάγην*, *φάνησομαι*, *φάνεις*, *φάνῃναι*; except the perfect middle, which often lengthens the vowel, as *πέπρωκα*, *μέμυκα*.

53. Futures in *ψω* and *ξω*, and those in *ησω*, *ωσω*, *εσω*, *οσω*, point out the quantity of their penult at once. In cases of a doubtful vowel, it may be observed, that when a characteristic (or letter before *ω*) is a liquid, the penult is short, as *φᾶνῶ*, *πᾶλῶ*, *ᾠῶ*, from *φαίνω*, *πᾶλλω*, *αἶρω*. When the characteristic is *σ* arising from a double letter in the present, the penult is short, as *πλάσσω*, *φράσσω*, *ἄρπᾶσσω*, *πειράσσω*, from *πλάττω*, *φράζω*, *ἄρπάζω*, *πειράζω*.

But when the characteristic is *σ* arising from *δ*, *θ*, or *τ*, the penult of the future follows that of the present, as *ᾄσομαι* from *ᾄδω*, *ἀνύσω* from *ἀνύτω*, *βρίσω* from *βρίθω*, *πύσω* from *πύθω*.

54. Ραω, and αω preceded by a vowel, give the future long, as δρᾶσω from δρᾶω, θεᾶσομαι from θεᾶομαι, ἑᾶσω from ἑᾶω.

εἰ δεῖν' ἔδρᾶσας, δεινὰ καὶ παθεῖν σέ δεῖ. SOPH. *Fragn. Aj. Loer.*
ἀλλ' οὐκ ἔασει τοῦτό γ' ἡ δίκη σ', ἐπεὶ. *Antig.* 538.

But in general αω has α short, as in γελάσω, πελάσω, κλάσω, θλάσω, δαμάσω, σπάσω, πάσω, σκεδάσω, of which many in the Iliad have their σ doubled, which is a sure sign of a short penult in the regular form of the future or aorist:

θλάσσε δὲ οἱ κοτυλῆν
πάσσε δ' ἄλδς θείοιο
σπασσάμενος ξίφος δὲν
. . . ἑδάμασσε δέ μιν μεμαῶτα.

ιω from ιω has ι long, as in τῖσω, χρίσω, μηνῖσω.

κεῖνος δὲ τῖσει τήνδε κοῦκ ἄλλην δίκην. SOPH. *Aj.* 113.

υσω from υω also lengthens the penult generally, as in λῦσω, φῦσω, μηνῦσω, ῥῦσομαι, δῦσω, θῦσω, δακρῦσω.

. . . γονεῦσιν, οἳ σ' ἐφῦσαν, ἔμφορον. SOPH. *Æd. Tyr.* 436.
δύσσετο δ' ἥελιος . . . (Hex.)
. . . λῦσε δὲ γυνῆ. (Hex.)

Yet we find κῦσω, πτῦσω, μῦσω.

ἀλλὰ πτῦσας ὥσει τε δυσμενῇ μέθεσ. SOPH. *Ant.* 653.
ἡ δ' ἐξ ἀναύδου καὶ μῦσαντος ὅμματος. EUR. *Med.* 1133.
. . . τὸν φθόρον δὲ πρόσκῦσον. SOPH. *Phil.* 776.

55. The perfects follow the futures, except when the vowel of the future is merely lengthened by position; thus, γράψω, γέγραφα, from γράφω. A few deviate, as λέλυμαι from λῦσω. The aorist and its derivatives follow the future, except when the final ω is preceded by a liquid; when the quantity of the present is restored, as in κλίνω, κλινῶ, ἐκλῖνα; ἀμύνω, ἀμύνῳ, ἤμυνα.

56. The reduplication of verbs in μι is short: the ι prefixed when reduplication cannot take place is long: τίθεις, διδοῦς, but ἰεῖς, μεθιτημι.

ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφορα. ÆSCH. *Prom.* 850.
λαβεῖν ἀμείνους εἰσὶν ἡ μεθιέναι. *Pers.* 676.

57. In verbs in *μι*, the doubtful vowel before the personal terminations, *μι, σι, μαι, μεν, μεθα, &c.* is short, except in the first and third persons singular and third plural of the present active, and in the subjunctive mood. Thus *ζεύγνυμι, ζεύγνυσι*, but *ἐζεύγνυμεν, ζεύγνυμαι; ἴστατε, ἴσταται*. Except in tenses dissyllable in the first person, as *ἔφωμεν, ἔδωτε*, from *ἔφω, ἔδω*.

λυσσῶντι δ' αὐτῷ δαιμόνων δεικνύσι τις.	SOPH. <i>Ced. Tyr.</i> 1258.
δεικνύμι δ', ὦν γὰρ ὥμοσ' οὐκ ἐψευσάμην.	<i>Ced. Col.</i> 1145.
σήμεν', ὃ δ' αἰεὶ τῷ 'πίοντι δεικνύτω.	Ibid. 1532.
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ.	<i>Ced. Tyr.</i> 1428.
τοῦ πλησίον παρόντος, ἥνικ' ὠλλύτο.	<i>Electr.</i> 927.
ἐμφῦτε τῷ φύσαντι, ἀναπαύσατον.	<i>Ced. Col.</i> 1113.
καὶ τῇδε φύναι χατέρα, σφῶν δ' οὖν ἐγώ.	Ibid. 1444.
τοίωδ' ἐφύτην· αἶδε γὰρ τάδ' οὐκ ἔδρων.	Ibid. 1379.
ἔφωμεν, ὥς πρὸς ἄνδρας οὐ μαχουμένα.	<i>Ant.</i> 62.

58. Final *a* is short, as in *ἄνασσᾶ, παύλᾶ, σῶμᾶ, σώματᾶ, χεῖρᾶ, ἔπραξᾶ, πέπραγᾶ, θαμᾶ, μετᾶ, ἱνᾶ*.

ἄνασσᾶ, νῦν σοι τέρψις ἐμφανῆς κυρεῖ.	SOPH. <i>Tr.</i> 291.
καίτοι τὸ μὲν ζήτημᾶ τοῦ πέμψαντος ἦν.	<i>Ced. R.</i> 278.
Ἥλιος ἄναγνᾶ μητρὸς ἔργᾶ τῆς ἐμῆς.	ÆSCH. <i>Choëph.</i> 880.
. . . χεῖρᾶ δ' οὐ βραδύνεται.	<i>S. T.</i> 605.
πέπονθα, Θησεῦ, δεινᾶ πρὸς κακοῖς κακά.	SOPH. <i>Ced. Col.</i> 595.
τί δῆτ' ἄ πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός;	ÆSCH. <i>Suppl.</i> 299.

59. But *a* is long in the nominative singular when it is preceded by *ρ* (except *ἄγχυρᾶ, γέφυρᾶ*) ; as, *χωρᾶ, κάρᾶ* :

εἰ δ' αὖθ' ὃ μὴ γένοιτο, συμφορᾶ τύχοι.	ÆSCH. <i>S. T.</i> 5.
παίσας κάρᾶ ἠθύνεν· ἐν δ' ἔρειπτοῖς.	SOPH. <i>Aj.</i> 308.
τέχνη δ' ἀνάγκης ἀσθενεστέρᾶ μακροῖ.	ÆSCH. <i>Prom.</i> 512.

unless *ρ* be preceded by a diphthong, in which case the final is liable to be short :

οὐκ ἔστι ταῦτα· πεῖρᾶ τις ζητητέα.	SOPH. <i>Aj.</i> 470.
οὐ ταῦτα ταύτη μοῖρᾶ πω τελεσφόρος.	ÆSCH. <i>Prom.</i> 411.

60. Again, *a* is long in the nominative singular when preceded by a vowel : thus, *ἀνιά, θέᾶ, Τροιά, δουλείᾶ*.

Κράτος, Βιᾶ τε, σφῶν μὲν ἐντολῇ Διός.	ÆSCH. <i>Prom.</i> 12.
χροῖαν γὰρ ἀλλάξασα, λεχρίᾶ πάλιν.	EUR. <i>Med.</i> 1168.
ἀλλ' εἴ ὀπλίζου, καρδίᾶ· τί μέλλομεν ;	Ibid. 1242.

If however the syllable preceding *a* be *ει* or *οι*, derived from words ending in *ης* or *ους*, as ἀλήθειᾶ from ἀληθῆς, ἐγκράτειᾶ from ἐγκρατῆς, then final *a* is short :

... οὐ γὰρ εὐσέβειᾶ συνθήσκει βροτοῖς. *SOPH. Phil.* 1443.
ψεῦδει γὰρ ἢ πίνουᾶ τὴν γνώμην, ἐπεῖ. *Ant.* 389.

otherwise, *οια* has the final syllable long :

ἃ μὲν γὰρ ἐξείρηκας, ἄγνοιά μ' ἔχει. *Trach.* 350.

61. Final *a* is also short, though preceded by a vowel, in the nominative singular feminine of an adjective, when that feminine is longer by a syllable than its masculine nominative : thus, from εἰς, μιᾶ, from ταχὺς, ταχεῖᾶ, and similarly from ἱερεὺς, ἱερεῖᾶ.

οὔτοι ταχεῖᾶ ναυτικοῦ στρατοῦ στολή. *ÆSCH. Suppl.* 745.
εἶχον ἐπημοιβοί, μιᾶ δὲ κλητὶς ἐπαρήρει. *ILIAD.* xii. 456.
Κύπριδος ἦν ἱερεῖᾶ, γάμων δ' ἀδίδακτος ἐοῦσα. *PSEUDO-MUSÆUS.*

62. *εα* in an accusative singular, from a nominative in *εὺς*, has *a* long, as βασιλεῖᾶ, Θησεῖᾶ, Ἀχιλλεῖᾶ.

δέξασθε κόσμῳ βασιλεῖᾶ, πολλῶ χρόνῳ. *ÆSCH. Ag.* 521.
σίτοις καπῆλευ', Ὀρφεᾶ τ' ἄνακτ' ἔχων. *EUR. Hipp.* 953.

63. *a* in dual nominatives is long, as κριτᾶ, μούσᾶ ; and in the adverb πέρᾶ.

βροτοῖσι τιμὰς ὥπασας περᾶ δίκης. *ÆSCH. Prom.* 39.
νῦν δ' αὖ μόνᾶ δὴ νῶ λελειμμένα σκόπει. *SOPH. Ant.* 58.

64. *i* final is short, as τῖ, μέλι, καλοῖσι, χειρῖ, χερσῖ, ῥήγνυμι, τίθησι, λύουσι, μεχρῖ, ἐπῖ.

τῶνδ' εἴ τί σοι ψελλόν τε καὶ δυσέρετον. *ÆSCH. Prom.* 816.
ἐπαφῶν ἀταρβεῖ χειρῖ καὶ θιγῶν μόνον. *Ibid.* 851.
αἴσχιστον εἶναί φημί συνθέτους λόγους. *Ibid.* 686.
τίθησῖ, χῇ μὲν τῇδ' ἐπυργούτο στολῇ. *Pers.* 192.
ἡμεῖς γὰρ ἄγνοι τοῦπὶ τήνδε τὴν κόρην. *SOPH. Ant.* 889.

65. *v* is short at the end of a word, as σῦ, ταχῦ, δάκρυ.

ὦ πῦρ σῦ, καὶ πᾶν δείμα καὶ πανουργίας. *SOPH. Phil.* 927.
ἐπεὶ οὐκ ἀκούεις ὀξὺ τῶν ἐμῶν λόγων. *ÆSCH. Suppl.* 884.

But every person of a verb in *υμι* that ends in *υ* is long : as *ἐφῦ*, *ζεύγνυ*.

φεῦ φεῦ· τίς οὕτω δυστυχῆς ἐφῦ γυνή ;
δεσμῶν ἀραγμῶν ἱπικῶν ἐδῦ φόβος.

EURIP. *Hec.* 785.
Rhes. 569.

66. Final *αν* is short : as *μέγαν*, *μέλαν*, *ἔλυσαν*, *ἔφασαν*, *ἄν*, *ὄταν*.

τῆνδ' εὖρ' ἐν μεγάρῳ, ἥ δὲ μέγαν ἰστὸν ὕφαινε.
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
θεοῖσι τοῦτο δόξαν ὥς σαφῶς λέγω.
ἔπαισάν ἔλμην βρύχιον ἐκ κελεύσματος.
ἔχοντ' ἄν εἴη δαίμοσιν πρὸς ἡδονήν.

ILIAD. iii. 125.
Ibid. iv. 149.
EUR. *Fr. Dict.* iv.
ÆSCH. *Pers.* 397.
Prom. 492.

67. But accusatives singular from nominatives in *α* follow the quantity of their nominatives : thus we have *διαφθοράν*, *πυράν*, *θεάν*, *ἀνιάν*, *Τροιάν*, *δουλείαν* ; but *ἄνασσάν*, *παῦλάν*, *πεῖράν*, *μοῖράν*, *ἀλήθειάν*, *ἄνοιάν*, *μίαν*, *ταχείαν*. Thus

ἀλλ' ὦν δέδωκ' εὐνοϊάν ἐξηγούμενος.
ἂ καὶ σὲ τὴν ἄνασσάν ἐλπίσιν λέγω.
πρῶτον μὲν εὐσέβειάν ἐκ πατρὸς κάτα.
ἐξιστορήσαι μοῖράν, ἐν χρειᾷ τύχης.
βαρύς τε, καὶ βαρεϊάν ὁ ξένος φάτιν.
Τροϊάν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.
τόξων ἐμῶν μνημεῖα πρὸς πυράν ἐμήν.

ÆSCH. *Prom.* 444.
SOPH. *Tr.* 138.
El. 968.
ÆSCH. *S. T.* 488.
SOPH. *Phil.* 1045.
ÆSCH. *Ag.* 311.
SOPH. *Phil.* 1432.

Nominatives in *αν* are long, as *παιάν*, *Τιτάν*, *Ἀκαρῶν*.

Τίτᾱν ἐπῶρτο τοῦ πρὶν ἐμφοβώτερος.
σαφεῖ δὲ μύθῳ πᾶν ὕπερ προσχρήζετε.

ÆSCH. *Fragm. Epig.*
Prom. 641.

68. Indeclinables in *αν* are long, as *λίαν*, *πέραν*, *ἄγαν*, except compounds of *πᾶν* or *ἄν*, as *πάμπαν*, *ὄταν*.

ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος.
ὥς πρὸς τί πίστιν τῆνδ' ἄγαν ἐπιστρέφεις ;

ÆSCH. *Prom.* 1033.
SOPH. *Trach.* 1184.

69. *ιν* final is short, as *πόλιν*, *τίθησιν*, *χερσιν*, *πρῖν*, *ἐμπαλιν*, *μῖν*, *νῖν*.

αὐτῷ τ' ἄνακτι πίστιν ἐν πρώτοις ἀεί.
ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἐμφρονα.
τοιοῖσδε μέντοι καὶ πρῖν αὐθαδίσμασιν.

ÆSCH. *Pers.* 435.
Prom. 848.
Ibid. 967.

But nominatives singular are long, as *θῖν*, *ρῖν*, *ῥηγμῖν*, *ὦδιν*, *Τρηγῖν*.

ἡμῖν and ὑμῖν are also long in the final, though Sophocles shortens them frequently.

70. Final νν is short, as πολλύν, ταχύν, σὺν, τουνύν, νῦν, affirmative (but νῦν, now).

εἰ σ' ὕψεται τις θῆλ' ὄντ', οὐκ αἰνέσει.
σιγῶ, σὺν ἄλλοις πείσομαι τὸ μόρσιμον.
δρα νῦν, εἴ σοι ταῦτ' ἔρωγα φαίνεται.

EUR. *Herc. Fur.* 1412.
ÆSCH. *S. T.* 245.
Prom. 999.

Yet νν is long in the nominative singular, as μόσσυν, Φόρκυν; and in the accusatives of words that have their genitive in νος: thus, χέλνς, χέλνς, χέλν; ἰσχνς, ἰσχνς, ἰσχν.

ἰσχν ἅπασαν τῇδε προσθέσθαι πόλει. EUR. *Heracl.* 158.

But see farther, under the termination νς.

Persons of verbs in νμι have νν final long, as ἔφνν, ἐζεύγνν.

βίᾳ πολιτῶν δρᾶν ἐφνν ἀμήχανος. SOPH. *Ant.* 79.

But the neuter of the participle is short. In fact, ν and α in verbs in μι follow the quantity of the analogous syllables in τίθημι and δίδωμι.

71. αρ is short, except Κᾶρ, ψᾶρ; as μάκᾶρ, ἡμᾶρ.

ἦν δ' ἡμᾶρ ἤδη δεύτερον πλέοντί μοι. SOPH. *Phil.* 354.
ὦ μάκᾶρ Ἀτρεΐδῃ, μοιρηγενὲς, ὀλβιόδαιμον. ILIAD. iii. 182.

72. νρ is long, as πῦρ, μάρτῦρ.

πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὥπασα. ÆSCH. *Prom.* 252.

73. ας is short, as in Παλλᾶς, μέγᾶς, μέλᾶς, χεῖρᾶς, ἔλυσᾶς, πέπονθᾶς, πέλᾶς, ἄτρεμᾶς.

ᾠ Παλλὰς, ὦ σῶσασα τοὺς ἐμοὺς δόμους.
τί δῆτ' ἂν εἴποις τοὺς γέροντας, ὡς σοφοί;
θυμὸς δὲ μέγᾶς ἐστὶ διωτρεφέος βασιλῆος.
ἔπραξᾶς ἔργον ποῖον ὦν οὐ σοι πρέπει;
πέπονθᾶς αἰκὲς πῆμ' ἀποσφαλὲς φρενῶν.
σθένος τὸ τούτων μίσος ἐκδείξειᾶς ἔν.
Δαιμόνι' ἄτρεμᾶς ἦσο. . . (Hex.)

ÆSCH. *Eum.* 754.
EUR. *Androm.* 645.
ILIAD. ii. 196.
SOPH. *Phil.* 1227.
ÆSCH. *Pr.* 470.
SOPH. *El.* 348.

74. But genitives singular and accusatives plural of nouns that do not increase in the genitive are long, as χώρᾶς, φιλίᾶς, λουούᾶς; as also are accusatives plural from nominatives in ἐνς, as φονέᾶς, βασιλέᾶς.

ἡμῖν and ὑμῖν are also long in the final, though Sophocles shortens them frequently.

70. Final νν is short, as πολὺν, ταχὺν, σὺν, τοινὺν, νῦν, affirmative (but νῦν, now).

εἴ σ' ὕψεται τις θῆλυν ὄντ', οὐκ αἰνέσει.
σιγῶ, σὺν ἄλλοις πείσομαι τὸ μόρσιμον.
δρα νῦν, εἴ σοι ταῦτ' ἔρωγα φαίνεται.

EUR. *Herc. Fur.* 1412.
ÆSCH. *S. T.* 245.
Prom. 999.

Yet νν is long in the nominative singular, as μόσσυν, Φόρκυν; and in the accusatives of words that have their genitive in νος: thus, χέλυν, χέλυνος, χέλυν; ἰσχὺς, ἰσχύνος, ἰσχύν.

ἰσχύν ἅπασαν τῇδε προσθέσθαι πόλει.

EUR. *Heracl.* 158.

But see farther, under the termination νς.

Persons of verbs in νμι have νν final long, as ἔφυν, ἐζεύγυνν.

βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.

SOPH. *Ant.* 79.

But the neuter of the participle is short. In fact, ν and α in verbs in μι follow the quantity of the analogous syllables in τίθημι and δίδωμι.

71. αρ is short, except Kār, ψār; as μάκᾶρ, ἡμᾶρ.

ἦν δ' ἡμᾶρ ἤδη δεύτερον πλέοντί μοι.
ὦ μάκᾶρ Ἀτρείδῃ, μοιρηγενὲς, ὀλβιδάιμον.

SOPH. *Phil.* 354.
ILIAD. iii. 182.

72. υρ is long, as πῦρ, μάρτυρ.

πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὥπασα.

ÆSCH. *Prom.* 252.

73. ας is short, as in Παλλάς, μέγᾶς, μέλᾶς, χεῖρᾶς, ἔλυσᾶς, πέπονθᾶς, πέλᾶς, ἄτρεμᾶς.

ὦ Παλλάς, ὃ σῶσασα τοὺς ἐμούς δόμους.
τί δῆτ' ἂν εἰποῖς τοὺς γέροντας, ὡς σοφοί;
θυμὸς δὲ μέγᾶς ἐστὶ διωτρεφέος βασιλῆος.
ἐπραξᾶς ἔργον ποῖον ὦν οὐ σοι πρόπει;
πέπονθᾶς αἰκὲς πῆμ' ἀποσφαλεῖς φρενῶν.
σθένος τὸ τούτων μῖσος ἐκδείξειᾶς ἂν.
Δαιμόνι' ἄτρεμᾶς ἦσο. . . . (Hex.)

ÆSCH. *Eum.* 754.
EUR. *Androm.* 645.
ILIAD. ii. 196.
SOPH. *Phil.* 1227.
ÆSCH. *Pr.* 470.
SOPH. *El.* 348.

74. But genitives singular and accusatives plural of nouns that do not increase in the genitive are long, as χώρᾶς, φιλιᾶς, λουούσᾶς; as also are accusatives plural from nominatives in εὺς, as φονεύς, βασιλεύς.

ἔξω δόμων τε καὶ πατρῶς ὠθεῖν ἐμέ.
φυγᾶς ἀφείναι παισὶ τοῖσδ' ἐμὴν χάριν.
ἔταξ' ἐφέδρους ἱππότας ἐφ' ἱππόταις.

ÆSCH. *Prom.* 665.
EUR. *Med.* 1155.
Phæn. 1095.

75. Also τάλᾱς, and nominatives whose genitive ends in αντος or ου, have ας long, as λύσας, ἱμάς, ταμίᾱς.

διέρχεται, δύστηνος, ὦ τάλᾱς ἐγώ.
σκήψᾱς ἐλαύνει, λοιμὸς ἐχθιστος πόλιν.
ἀνὴρ δ' ἐπ' ἀνδρὶ σταῦς ἐκαρτέρει μάχῃ.
γίγᾱς δδ' ἄλλος τοῦ πάρος λελεγμένου.

SOPH. *Philoct.* 744.
Ed. Tyr. 28.
EUR. *Heracl.* 837.
ÆSCH. *S. T.* 406.

76. ις final is short, as ἔρις, τίς, δῖς, πολλάκις.

οὐκ ἀνδρὸς ὄρκοι πίστις, ἀλλ' ὄρκων ἀνήρ.
κέντει' τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν;
ἐκατὸν δῖς ἦσαν ἐπτά θ' ὦδ' ἔχει λόγος.

ÆSCH. *Fragm.* 171.
SOPH. *Ant.* 1030.
ÆSCH. *Pers.* 343.

But the following are long :

- (1) Monosyllable nominatives, λῖς, ἰς.
- (2) Nouns having a double form of the nominative, in either ις or ιν ; as ἀκτῖς, δελφῖς.
- (3) Dissyllable feminine nouns having the genitive in ἰδος, sometimes have final ις long ; as κρηπίς, ᾠψῖς.
- (4) Words of more than two syllables, in which the two syllables preceding the last are short, and whose genitives end in ἰδος or ἰτος, have ις long ; as ῥαφανῖς.

77. Final υς is short, as ἡδύς, πέλεκυς, ἐγγύς.

οὐκ ἔστιν οὕτως ὀξύς ὥστε μ' ἐκφυγεῖν.
ὅμεις δὲ θρηνεῖτ' ἐγγύς ἐστῶτες τάφου.

EUR. *Bacch.* 452.
ÆSCH. *Pers.* 772.

But the following are long :

- (1) Monosyllable nouns, ῡς, δρῡς.
- (2) Nominatives singular ις υς that form the genitive in υος or υνος : Φορκῡς, ἰσχῡς.

πᾶσα γὰρ ἰσχὺς Ἀσιατογενής.
ὅς ἐκ δόμων νέκυς ἄθαρτος οἴχεται.

ÆSCH. *Pers.* 11 (Anap.).
EUR. *Phæn.* 1745.

But to this rule, and to that for υν from υος, I do not always find the Attic writers conform ; for instance, we find

ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων.
καὶ νηδὺν ἐξαμβλοῦμεν ὥς αὐτὴ λέγει.
τέγξας ἀδιψον νηδὺν εἰς ὕπνον βαλεῖς.

ÆSCH. *Choëph.* 756.
EUR. *Andr.* 356.
Cycl. 574.

ὦ Φοῖβε, ποῖ με τήνδ' ἐς ἄρκυν ἤγαγες; EUR. *Iph. Taur.* 77.
 ἡ γένυν, ἡ βελέων τι προτέμψατε. SOPH. *Phil.* 1205. (Dact. Tetr.)
 Κρέον, τί σιγῆς γῆρυν εὐφρογγον σχάσας; EUR. *Phæn.* 960.
 πρὶν δὴ δι' ὧτων γῆρυν οὐχ Ἑλληνικὴν. *Rhes.* 294.
 μακρὰν γὰρ ἔρπει γῆρυν, ἐμφανὲς γε μὴν. *Electr.* 754.

(3) Persons and participles of verbs in υμι; ἔφῡς, ἔκφῡς.

δεικνῦς ἐμαντὸν, ἦν δὲ Θηβαίων πόλις. EUR. *Bacch.* 50.
 ἔπειτα δ', ὥσπερ ἐξέφῡς, ἐλευθέρα. SOPH. *Electr.* 970.

78. The quantity of syllables, to which none of these rules applies, must be determined by a Prosodiacal Lexicon, or by the aid of the Indexes, of Beck to Euripides, and on the plan of Beck to Æschylus and Sophocles. But frequently the quantity of a syllable may be inferred from accentuation, or other circumstances. Thus, if it be remembered that σῖτος is circumflexed in its penult, there will be no doubt of the quantity of the middle syllable in ἄσιτος: and from the short middle syllable of προθυμότητος, the length of the vowel υ in πρόθυμος, and therefore in θυμὸς, ἀθυμία, ἐνθυμεῖσθαι, could be inferred. This method, when practicable, is recommended as far preferable to the immediate consultation of a Lexicon, which should be reserved as a last resource, when memory and judgment fail. It should not be forgotten that the first, fifth, and ninth syllables may be either long or short; and therefore a word in which the quantity of a syllable is unknown, may be introduced, if that syllable be brought into one of those places.

TROCHAIC AND ANAPÆSTIC SYSTEMS OF TRAGEDY.

79. The Trochaic verse of Tragic dialogue consists of seven feet, with a syllable added at the end; which were originally all trochees; but in the existing form of the metre, spondees are admitted into the even places, the second, fourth, and sixth. A tribrach, as equivalent to a trochee, is admitted into every place; and an anapæst, as equivalent to a spondee, enters the even places: so that, on the whole, the admissible feet on ordinary occasions are these:—

The first foot is a trochee or a tribrach; as are also the third, fifth, and seventh.

The second foot is a trochee, tribrach, spondee, or anapæst; as also are the fourth and sixth. Examples are,

Αὐτὸς ἐξέσωσ' ἐμαυτὸν ῥαδίως ἄνευ πόνου (all trochees).
 δωμάτων ἦκω πρὸς ὑμᾶς Πενθέως οὐ φροντίσας (spondees in even places).
 ἀλλὰ πῶς ἡλευθερώθης ἀνδρὸς ἀνόσιου τυχῶν (tribrach in 6th place).
 τῷδε πέρι βρόχους ἔβαλλε γόνασι καὶ χηλαῖς ποδῶν (tribrach in 2nd and 5th).
 ἀδικία γ', ὦ θεοί. Μυκῆναις, μὴ 'νθάδ' ἀνακάλει θεοὺς (tribrach in 1st and 6th).
 ἀνόσιος πέφυκας. ἀλλ' οὐ πατρίδος, ὥς σὺ, πολέμιος (tribrach in 1st, 5th, and 7th).
 καὶ με παρεκάλεις τί δράσω; τίνα δὲ πόρον ἔχω πόθεν; (tribrach in 2nd, 5th, and 6th).
 οὐδὲ φίλος οὐδεὶς γελᾷ μοι, τὰ δ' Ἀγαμέμνονος κλύεις (anapæst in 2nd).
 οὐκ ἔχω βωμὸν καταφυγεῖν ἄλλον ἢ τὸ σὺν γόνυ (anapæst in 4th).
 οἷ με τῶν γάμων ἀπεκάλουν ἥσσαν, ἀπεκρίνω δὲ τί; (anapæst in 4th and 6th).

80. When a proper name contains two short syllables intercepted between two long ones, as, Ἰφιγένεια, Ἰππολύτου, it cannot enter the verse regularly: it is allowed to be so introduced as to make any foot a dactyl, except the fourth and seventh. And the same licence is occasionally assumed in proper names which might enter regularly; such as, Πυλάδης, Ἀχελῷος. Thus we find

εἰς ἔρ' Ἰφιγένειαν Ἑλένης νόστις ἦν πεπρωμένος

with dactyl in 2nd place, and

πάντες Ἕλληνες, στρατὸς δὲ Μυρμιδόνων οὐ σοι πατήρ

with dactyl in 5th place.

ἡμῖν and ὑμῖν are also long in the first person; but the article shortens them frequently.

70. Final υν is short, as πολὺν, ταχὺν; but νῦν, now, is long in the nominative (but νῦν, now).

εἴ σ' ὄψεται τις θῆλυν ὄντ', οὐκ αἰνέσει.
σιγῶ, σὺν ἄλλοις κείσομαι τὸ μόρσιμον.
ὄρα νῦν, εἴ σοι ταῦτ' ἄρωγα φαίνεται.

Yet υν is long in the nominative singular of nouns, as κῦν; and in the accusatives of words that are long in vos: thus, χέλυς, χέλυσ, χέλυν; ἰσχύς, ἰσχύς, ἰσχύν.

ἰσχύν ἅπασαν τῇδε προσθέσθαι πόλει.

But see farther, under the termination υμι.

Persons of verbs in υμι have υν final in the accusative.

βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.

But the neuter of the participle is short in the nominative; and verbs in μι follow the quantity of the accusative, as τίθημι and δίδωμι.

71. αρ is short, except Kār, ψār; but in the first person singular it is long.

ἦν δ' ἡμᾶρ ἤδη δεύτερον πλεοντί μοι.
ὦ μάκαρ Ἀτρείδῃ, μοιρηγενὲς, ὀλβιόδαιμόνι.

72. υρ is long, as πῦρ, μάρτυρ.

πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὥπασα.

73. ας is short, as in Παλλᾶς, μέγαλ' ἄνδρα πέπονθᾶς, πέλᾶς, ἄτρεμᾶς.

ὦ Παλλᾶς, ὦ σώσασα τοὺς ἐμούς δόμονι.
τί δῆτ' ἂν εἴποις τοὺς γέροντας, ὡς σοφοὶ
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος.
ἐπραξᾶς ἔργον κοῖον ὧν οὐ σοι πρέπει;
πέπονθᾶς αἰκὲς πῆμ' ἀποσφαλεῖς φρενῶν.
σθένος τὸ τούτων μῖσος ἐκδείξειᾶς ἄν.
Δαιμόνι' ἄτρεμᾶς ἦσο. . . . (Hex.)

74. But genitives singular and accusatives plural that do not increase in the genitive are long, as φιλιᾶς, λουούσας; as also are accusatives plural and nominatives in εὺς, as φονεᾶς, βασιλέας.

wrong, since the sixth foot ending with the end of
could be a spondee. But in

καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ καταναεῖ,

with καταναεῖ, and the spondee preceding the final
allowable. Similarly, in

καὶ γενειάδος σέ, πρὸς σῆς δεξιᾶς, πρὸς μητέρος,

connexion of the preposition with its noun admits
etc. And in

ταῦτα πάντα καταναοῦσα ῥύσομαι, καὶ μου κλέος,

μου at the beginning of the seventh foot allows
for the sixth.

The anapæstic system of tragedy consists of verses
each four feet; of which any one may be an
spondee, or a dactyl. Examples are,

ἔρχο πῇ ποτε μόχθων (spondee, anapæst, dactyl, spondee).

ἀντοῖς ἀγρίοις πελάσας (spondee, three anapæsts).

καὶ πατρῶν πρότανις (two spondees, two anapæsts).

καὶ Κίσσινον ἔρκος (dactyl, spondee, dactyl, spondee).

ἀναλεῖν δούλιον Ἑλλάδι (two anapæsts, two dactyls).

The last verse of a system is shorter by half a foot: it
ends with a spondee preceded by a dactyl, assim-
ilated to the close of a dactylic hexameter or heroic
verses. Examples are,

πολέμου στῆφος παρέχοντες

ψυχῆς εὐτλήμονι δόξα

τοξουλακῶ λήματι πιστούς.

The final spondee is preceded by another spondee,

ἵππων τ' ἐλατῆρ Σωσθάνης

βέλος ἡλίθιον σκήψειεν.

The first foot is a dactyl, as in

εὐτυκος εἴη δὲ τὰ λῶστα.

The first foot is called the Paræmiac: it is often preceded by a
spondee, admitting the same feet as the rest of the

verse, to avoid the concurrence of four short syllables, an
anapæst is not allowed to follow a dactyl immediately. A

81. A tribrach in the seventh place must not be preceded by a spondee or anapæst in the sixth place: thus we might not have

nor *ἀνόσιος πέφυκας· ἀλλ' οὐχ, ὥς σὺ, Θηβῶν πολέμιος,*
ἀνόσιος πέφυκας· ἀλλ' οὐχ, ὥς σὺ, πατρίδος πολέμιος.

82. When the first two feet make up entire words not adhering closely, in sense and pronunciation, to the following word (as articles and prepositions adhere to the nouns to which they belong), the second foot cannot be a spondee or anapæst. Thus the line

καὶ δάμαρτα τὴν κακίστην ναυστολῶν ἐλήλυθεν

is right; but

καὶ δάμαρτας τὰς κακίστας ναυστολῶν ἐλήλυθεν

would be wrong; for the first two feet make the complete words *καὶ δάμαρτας*, and the second of them is a spondee. But

ἦ θανεῖν, ἦ ζῆν, ὁ μῦθος οὐ μακρὸς μακρῶν πέρι

is right; though *ἦ θανεῖν*, *ἦ* make complete words, and have the second foot a spondee; for the second *ἦ* coheres inseparably with *ζῆν* in sense and pronunciation, and thus the spondee is justifiable.

83. The fourth foot must end with the end of a word; and that word must not be an article, preposition, or other word closely adhering to the next in sense and pronunciation. Thus,

ξύνεπι|κεῖσθ' ὕ|μεῖς ἐ|γὼ δ', ὦν|δρες, δι' | ὑμᾶς τύπτο|μαι

cannot stand, as the fourth foot closes in the middle of the word *ὦνδρες*. Similarly,

εἰ δέ | που πέ|σοιεν | ἐς τὸν | ὤμον | ἐν μά|χη τι|νι

is inadmissible, because the fourth foot ends with an article.

84. When the sixth foot ends with a word, it must be a trochee or tribrach, not a spondee nor anapæst; unless the word with which the sixth foot ends be closely connected with the following word, as an article or preposition with a noun; or unless the seventh foot begin with an enclitic, or with a word that cannot begin a sentence. Thus

οὐχ ὀρᾷς; φυλασσόμεσθα φρουρίοισι πανταχῇ

is right; but

οὐχ ὀρᾷς; φυλασσόμεσθα φρουρίοισιν πανταχῇ

would be wrong, since the sixth foot ending with the end of a word would be a spondee. But in

καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ,

ἢ coheres with κατθανεῖ, and the spondee preceding the final Cretic is allowable. Similarly, in

πρὸς γενειάδος σέ, πρὸς σῆς δεξιᾶς, πρὸς μητέρος,

the close connexion of the preposition with its noun admits the spondee. And in

ταῦτα πάντα κατθανοῦσα βύσσομαι, καὶ μου κλέος,

the enclitic μου at the beginning of the seventh foot allows the spondee for the sixth.

85. The anapæstic system of tragedy consists of verses containing each four feet; of which any one may be an anapæst, a spondee, or a dactyl. Examples are,

πῆμα στενάχω πῇ ποτε μόχθων (spondee, anapæst, dactyl, spondee).

δεσμοῖς ἀλύτοις ἀγρίοις πελάσας (spondee, three anapæsts).

χρεῖαν ἔξει μακάρων πρύτανις (two spondees, two anapæsts).

καὶ τὸ παλαιὸν Κίρσινον ἔρκος (dactyl, spondee, dactyl, spondee).

ζυγὸν ἀμφιβαλεῖν δούλιον Ἑλλάδι (two anapæsts, two dactyls).

86. The last verse of a system is shorter by half a foot: it usually ends with a spondee preceded by a dactyl, assimilating itself to the close of a dactylic hexameter or heroic verse. Examples are,

πολέμου στίφος παρέχοντες

ψυχῆς εὐτλήμονι δόξα

τοξουλκῶ λήματι πιστούς.

Sometimes the final spondee is preceded by another spondee, as in

ἵππων τ' ἐλατῆρ Σωσθάνης

βέλος ἡλίβιον σκήψειεν.

Sometimes the first foot is a dactyl, as in

εὐτυκος εἶη δὲ τὰ λῶστα.

This verse is called the Parœmiac: it is often preceded by a verse of two feet, admitting the same feet as the rest of the system.

87. To avoid the concurrence of four short syllables, an anapæst is not allowed to follow a dactyl immediately. A

few instances are to be found, in which the second foot is a dactyl, and the third an anapæst; but they are not frequent enough for imitation. A dactyl, in an even place, is seldom found immediately following a spondee.

88. A long vowel or diphthong is sometimes shortened before a vowel at the beginning of the next word: thus we find

καὶ ἐλειοβάται ναῶν ἐρέται
ποθέουσai ἰδεῖν ἀρτιζυγίαν
Περσίδος αἶας οἶχεται ἀνδρῶν
τῷ ᾠσείδα δ' ὕζω Ἀθηνῶν.

where respectively the final syllables καί, σαι, ται, ζω are shortened before initial vowels in the following words. This is called Hiatus.

89. In this metre, the last syllable of a verse is not common, but retains its quantity, unless affected by the first letter of the first word in the following line, which acts on the final syllable of the preceding line just as if the whole system formed one long verse continued throughout. Thus a final spondee, or anapæst, cannot end with *os* unless the next line begins with a consonant. But a final dactyl cannot end with *os* unless the following line begins with a vowel. Again a final spondee or anapæst cannot end in *ε*, unless the following line begin with *ζ*, *ξ*, *ψ*, or two consonants which lengthen a preceding short vowel. (See Art. 24.) This property is called *Συνάφεια*. But when a verse ends with a vocative case or with an exclamation; when the next verse is given to another character in the dialogue; or at the close of a sentence; we sometimes find that a tribrach is put for an anapæst, or that a hiatus is allowed without shortening the diphthong. Thus,

ἄγε νῦν σύ με, παῖ,
ἴν' ἂν εὐσεβίας ἐπιβαίνοντες.

the vocative παῖ is allowed to stand unshortened before ἴν' . . . and in

ἔσται τι νέον.
ἥξει τί μέλος γοερὸν γοεραῖς.

the pause at νέον allows the tribrach τι νέον to stand for an anapæst.

DIALECT.

THE dialect that must be used in the Exercises is the Attic, the severe and dignified Attic of Thucydides. It must be kept free from the colloquial usages found in the Orators, and the writers of dialogue and comedy. The final *ι* *δεικτικὸν* in *τουτοῖ, τουτονι, κ.τ.λ., κινδυνεύειν* in the sense *to be likely, ἀτεχνῶς* as a confirmatory particle, are examples of Atticisms not admissible into the tragic Senarius. On the other hand, a few Ionisms are intermingled with the early Attic of the tragic stage: the termination of the third person plural of the optative mood in *ατο* for *ντο*, as *ἐκσωζοίατο* for *ἐκσώζοντο*, is allowed; and that of the first person plural in *μεσθα* instead of *μεθα*, as *ιέμεσθα* for *ιέμεθα*, and *ι* or *ιν* is attached to plural datives continually. There also occur examples of the substitution of *ου* for *ο*, and *ει* for *ε*, before liquids, as *εἵνεκα* for *ἐνεκα*, *δουρι*, *οὔνομα*, *μοῦνος*, *κοῦρος*, *γούνατα*: nor is the doubling of *σ* unknown; Sophocles has *μέσσοις* and *ἔσσεται*. Ὑπὸ and διὰ are met with in the form *ὑπαί, διαί*. But these three last changes must be confined to words for which one has immediate authority; analogy being scarcely admissible when the instances are so few. Indeed it should ever be remembered, that it is the settled practice of the Ancients, and not their occasional deviations, that we should imitate.

The voices and tenses in which verbs may be used, in conformity with tragic practice, will be best learned from the Indexes to the Tragedians; that of Beck to Euripides, and those on the plan of that to Æschylus and Sophocles: the same source will furnish the epithets and combinations most suitable for an imitator of the Attic dramatists, and a copious exemplification of the management of particles.

The following Iambic and Trochaic lines are proposed for the student to examine, and discover the point, or points, in which each of them is inelegant or inadmissible, according to tragic usage.

ἀναπτάμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν
 νῆ τὸν Διόνυσον εὖ γέ μοι δοκεῖς λέγειν
 παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς
 ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν
 τούτων περὶ πάντων αὐτοκράτορες ἦκομεν
 ἄλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
 ἔαν τὸ δίκαιον ἄλλα νῦν ἐθέλητε δρᾶν
 τί δ', ὦ κακόδαιμον; ἡλίθιος καὶ γάστρις εἰ
 ἄληθες; οὐ γὰρ μείζον ὑμεῖς οἱ θεοὶ
 προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θένων.
 ἔαν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν
 προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ
 τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
 ὦ δαιμόνι' ἀνθρώπων Πόσειδον, ποῖ φέρει;
 ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν
 τὰ χρήμαθ' ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη
 οὔσαν θυγατέρ' ὄντων ἀδελφῶν γνησίων
 ἀνθέξεται σου τῶν πατρῶων χρημάτων
 τύραννον, ὀρνίθων παρέξω σοι γάλα
 ἄλλ' ὥσπερ εἰ Θεσμοφορίοις νηστεύομεν
 ἐντεῦθεν ἄρα τοῦπιτριβεῖης ἐγένετο
 ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς
 τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νέωρια
 ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβης, πάντ' ἔχεις
 εἰ τουτονί γ' ἐχειροτόνησαν οἱ θεοὶ
 ἐμοῦ γ' ὅτι τὸν ἀνθρωπον ἄγχειν βούλομαι
 ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
 πατρῶος ὁ βίος συκοφαντεῖν ἐστὶ μοι
 ἀνθ' ἔρματος πολλὰς καταπεπωκὼς δίκας
 ἀερίᾳ τινα καὶ σκότια καὶ κυαναυγέα
 οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον
 οἰκεῖν μεθ' ὑμῶν κάπιθυμῳ τῶν νόμων
 ἄλλ' οἷαπερ αὐτὸς ἔμαθον ὅτε παῖς ἦν, σὺ γὰρ
 νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον
 καλεσάμενος, κᾶτ' ἐγκεκληκὼς ἐνθαδὶ
 ἔοικεν οὐ ψευδαγγελὴς εἶν' ἄγγελος

τὸν πατέρ' ἔα ζῆν, ἀλλ' ἐπειδὴ μάχιμος εἶ
 οὐδὲ πάρεστιν, ἀλλ' ὅτου δεῖ χρὴ λέγειν
 τοῦτ' ἄν ἐργάζει σὺ τοῦργον; εἰπέ μοι
 ἀλλ' ἔστιν ἕτερα νῆ Δι' ἔργα ξύμφορα
 ὧδε φράσεις, ὅπως ἂν ὠφλήκη δίκην
 ὥστε χλιδῆς σοι τοῖς ἐποίκοις δεῖ ποθεν
 οὐκ οἶσθ' ὅσῃν τιμῇν παρὰ πρῶτοις φέροι
 ἄρ' οἶσθ' ὅτι πλέον εἴ τι λυπήσεις ἐμὲ
 αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ὅλως
 κατὰ πνιγέα μάλιστα. προσθεῖς οὖν ἐγὼ
 ὦ δαιμόνιε, δμηθεῖς σὺ μὴ φαύλως φέρε
 ὥς ἔστι Σμινθέως χρησμὸς ἄντικρυς λέγων
 ἱερεῦ, σὸν ἔργον, θῦε, σφάττε, τοῖς θεοῖς
 Χίους τε γνῶναι πανταχοῦ προσκειμένους
 ἄπελθ' ἀφ' ἡμῶν μηδὲ στεμμάτων λάβη
 ἐμοὶ γὰρ αὐτῷ ταῦτα, δμῶδες, μέλει
 χάλικας παραφέρει, πηλὸν ἀποδὺς ὄργασον
 ἐς μὲν λόγους ταχύς τις, ἐς δ' ἔργα βραδὺς
 ὦ παντότολμε λήματος, δεινὰ φρονῶν

ἄτε γὰρ ὢν γενναῖος ὑπὸ τῶν συκοφαντῶν τίλλεται
 Ἴππόνικος Καλλίου καὶ Ἴππονίκου Καλλίας
 γλαυκές ὑμᾶς οὐποτ' ἐπιλείψουσι Λαυριωτικαὶ
 ἐννεοττεύσουσι κακλέψουσι μικρὰ κέρματα
 τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰτὸν
 δῆν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν
 λαμβάνειν τάλαντον, ἣν τε τῶν τυράννων τίς τινα
 βουλόμεσθ' οὖν νῦν ἀνείπειν ταῦτα χῆμεῖς ἐνθάδε
 λήψεται τάλαντον, ἣν δὲ ζῶντά γ' ἀγάγη, τέτταρα
 τοῖς τε κοψίχοισιν εἰς τὰς ῥίνας ἐγχεῖ τὰ πτέρα
 ὥς παρ' ἡμῖν οὐδὲν αἰσχρὸν ἐστὶν ἐκπερδικίσαι
 διαπλέκειν ζῶν ἡδέως τὸ λοιπὸν ὥς ἡμᾶς ἴτω
 ὡγάθ' ἀλλὰ χούτοσὶ καὶ δὴ τις ὄρνις ἔρχεται
 ὦ Πόσειδον, οὐχ ὁρᾷς ὅσον ξυνελεκεται κακὸν
 ἐπὶ λόφων οἰκοῦσιν, ὡγάθ', ἀσφαλείας οὐνεκα
 καυτήν γε γλαυῆ, τί φῆς; τίς γλαῦκ' Ἀθήναζ' ἦγαγε.

EXERCISES.

Nothing is dearer to a man than his country. [thee.

If thou wilt not restrain thy tongue, there will be sorrows for

My son, be bold: death is *a debt* due,

even by him who sits-still in his house aloof from toils.

Think ye we could live-in the land, if all the poor
population was-a-community apart from the rich?

Good things and evils cannot become unmingled; [well;

but there is a certain blending of them, so that *things* subsist
for the things which are not *possessed* by the poor, the rich

give him; and the things which we rich possess not, 10

we pursue *by* availing ourselves of the poor.

Now, may I neither be a friend to that man, [sufficient

nor associate with him, whoever that his judgment is self-

is persuaded (*perf.*), deeming his friends his servants:

for whoever readily gratifies his passion

ends ill, for it misleads men very often.

Toil is inevitable; but the events *assigned* by the gods

whoever best bears, that man is wise. [one's country.

It is a very pitiable life to have left-for-ever the borders of

Now, terror, when a man for his life is on the point 20

of speaking, taking-his-stand for adverse encounter,

both brings men's mouth to consternation,

and shuts out one's understanding, so that one speaks not

what things one desires;

but nevertheless it is necessary for me to run this hazard,

for I see my life laid-down as the prize-of-victory (*plur.*).

But undoubtedly it is sweet to remember toils, having been

preserved.

[(*neut. plur.*)]

Ever *remember* to please those in authority; for this conduct

is best for subjects, and, over whatsoever appointed

one may be, to do things pleasing to sovereigns.

For the calamities of those that had fared ill

30

not at any time have I insulted, fearing to suffer myself.

Οὐδεὶς φίλος ἀνὴρ πατρῶος χθών.
 Εἰ μὴ κατέχω γλῶσσα, εἰμὶ κακὸν σύ.
 Τέκνον, τολμῶ· τὸ κατθανεῖν ὀφείλω
 καὶ ὃ ἡμαι κατὰ οἶκος ἐκτὸς πόνος.
 Δοκῶ ἂν οἰκῶ γαῖα, εἰ ἅπας πένης
 λαὸς πολιτεύομαι ἄτερ πλούσιος;
 Ἐσθλὸς καὶ κακὸς οὐκ ἂν γίγνομαι χωρίς.
 ἀλλὰ εἰμὶ τὶς σύγκρασις ὥστε ἔχω καλῶς.
 ὃς γὰρ μὴ εἰμὶ ὁ πένης, πλούσιος
 δίδωμι, ὃς δὲ πλουτῶν οὐ κτᾶσθαι (*perf.*)
 θηρῶμαι χρῶμαι ὁ πένης (*plur.*)
 Ἐγὼ δὲ μήτε εἰμὶ φίλος οὗτος φῶς
 μήτε ξύνειμι, ὅστις φρονῶ αὐτάρκης
 πείθομαι, ἡγοῦμαι ὁ φίλος δοῦλος·
 ὅστις γὰρ εὐθέως χαρίζομαι ὀργή
 τελευτῶ κακῶς, σφάλλω γὰρ βροτὸς πλείστος.
 Μοχθῶ ἀνάγκη, ὃ δὲ τύχη δαίμων
 ὅστις κάλλιστος φέρω, οὗτος ἀνὴρ σοφός.
 Οἰκτρὸς αἰὼν ἐκλείπω ὅρος πατρίς.
 Φόβος δ' ὅταν τις περὶ σῶμα μέλλω
 λέγω, κατέστην εἰς ἐναντίος ἀγών,
 ἄγω τε ἄνθρωπος ὁ στόμα εἰς ἔκπληξις,
 ἀπείργω τε ὁ νοῦς μὴ λέγω ὃς βούλομαι·

10

20

ὁμως δὲ δεῖ ἐγὼ ὑπεξέδραμον ὃδε ἀγών,
 ὀρῶ γὰρ ἐμὸς ψυχὴ τίθεμαι ἄθλον.
 Ἀλλά τοι ἡδὺς μέμνημαι πόνος σῶζω.

Ἀεὶ δ' ἀρέσκω ὁ κρατῶν, οὗτος γὰρ
 ἄριστος δοῦλος, καπὶ ὅστις τεταγμένος
 τὶς εἰμὶ, ποιῶ ἀνδάνω δεσπότης.

Ὁ συμφορὰ γὰρ ὁ πρᾶσσω κακῶς
 οὐ πώποτε ὑβρίζω, ὀρῶ δὲ πᾶσχω (*aor. 2*) αὐτός.

30

It is not reasonable in any wise that a mortal man should
control the laws :

it is folly even to wish to be a tyrant,
one that seeks to rule single over his equals.

For with men, death the end of contentions
brings ; for what is there among mortals greater than this ?
for who when he pierces with a spear a strong rock
wears it with pains ? and who would dishonour a dead man ?
For whatever man abundantly possessing (*perf.*) livelihood
resigns to negligence and abandons things belonging to his
house, 40

but charmed with songs is ever pursuing that *pleasure*,
will become useless to his family and his country,
and worthless to his friends ; for natural disposition is lost
when any one is mastered by sweet pleasure.

For by the judgment of a man communities are well regulated
and a household well, and again it is greatly powerful for war ;
for one wise counsel many hands
surpasses, but ignorance *joined* with a multitude is a greater
evil *than alone*.

But the wary man is both a sure friend to his friends,
and the best for his country : not perilous-enterprises 50
praise ye ; for I love neither a pilot
that is too daring, nor a chief of a country.

My son, there are three virtues which it is meet that thou
cultivate,

both to honour the gods, and thy parents that gave thee birth,
and the general laws of Greece ; and doing these things
thou shalt ever possess the most excellent crown of glory.
Of all things there is satiety ; for even after *the death of* the
more beautiful *wives*

I have seen *men* enamoured (*perf. pass.*) of unlovely beds :
and many one after being sated with a feast, glad again
hath been seen applying (*aor. part.*) his mouth to coarse
food. 60

Now many of mankind suffer this evil,
when well discerning they are not willing to obey
their judgment, being overcome by their friends in most things.
For it is meet that a young man always be enterprising ;
for no man while he is indolent is renowned,
but exertions produce reputation,
whereas a life of pleasure, and evil cowardice
can neither raise up a house nor a city.

Οὐκ εἰκός πως ἀνὴρ θνητὸς ἄρχω νόμος·

μωρία καὶ ὃ θέλω εἰμὶ τύραννος,
ὃς βούλομαι κρατῶ μόνος ὃ ὁμοῖος.

Ἄνθρωπος γὰρ θάνατος τέλος νεῖκος
ἔχω, τίς γὰρ εἰμὶ μείζων ὃδε ἐν βροτός;
τίς γὰρ οὐτάζω δόρυ πετραῖος σκόπελος
τείρω ὀδύνῃ; τίς δ' ἀτιμάζω νέκυσ;
Ὅστις γὰρ ἀνὴρ εὖ κτῶμαι βίος
παρίημι μὲν ἀμελία ἑάω ὃ κατὰ οἶκος (*plur.*),

40

τέρπω (*aor. part.*) δὲ μολπῇ θηρεύομαι αἰεὶ οὗτος,
γίγνομαι μὲν ἀργὸς οἶκος καὶ πόλις
οὐδεὶς δὲ φίλος, ὃ φύσις γὰρ οἴχομαι
ὅταν τις εἰμὶ ἥσσω γλυκὺς ἡδονῇ.

Γνώμη γὰρ ἀνὴρ πόλις μὲν εὖ οἰκοῦμαι
οἶκος δὲ εὖ, ἰσχύω δὲ αὐτὸς μέγας εἰς πόλεμος,
εἰς γὰρ σοφὸς βούλευμα ὃ πολλὺς χεῖρ
νικῶ, ἀμαθία δὲ σὺν ὄχλῳ μείζων κακόν.

ὃ δ' εὐλαβὴς φίλος τε ἀσφαλὴς φίλος
ἄριστός τε πόλις. μὴ ὃ κινδύνευμα
αἰνῶ, ἐγὼ γὰρ φιλῶ οὔτε ναυτίλος
τολμῶ λίαν οὔτε προστάτης χθών.
Τέκνον, εἰμὶ τρεῖς ἀρετὴ ὃ χρεὼν σὺ ἀσκή

50

τιμῶ τε θεὸς, γονεὺς τε ὃ φύσας,
κοινὸς τε νόμος Ἑλλάς· καὶ δρῶ οὗτος
αἰεὶ ἔχω καλὸς στέφανος εὐκλεία.
Πᾶς δὲ κόρος; καὶ γὰρ ἐκ καλλίων

εἶδον ἐκπλήσσω ἐν αἰσχροῦς λέκτρον
πληρῶ δέ τις δαῖς, ἄσμενος πάλιν
ὦφθην προσβάλλω στόμα φαῦλος δίαίτα.

60

Πολὺς δὲ θνητὸς πάσχω οὗτος κακόν
καλῶς φρονῶ οὐ θέλω ὑπηρετῶ
γνώμη, νικῶ πρὸς φίλος ὃ πολὺς.
Χρὴ γὰρ νεανίας ἀνὴρ αἰεὶ τολμῶ,
οὐδεὶς γὰρ ἀνὴρ εἰμὶ ῥάθυμος εὐκλεῆς,
ἀλλὰ ὃ πόνος τίκτω ὃ εὐδοξία,
ὃ δὲ αἰὼν ἡδὺς, ὃ κακὸς τε ἀνανδρία
ἔχω ἀνορθῶ (*aor.*) ἂν οὔτε οἶκος οὔτε πόλις.

Now, there are many unseemly things in weak passion,
 many evils arise from unrestrained anger, 70
 and many of mankind hath greater anger undone,
 and folly, two evils to the man that labours under them.
 Assiduity reaches the completion of every task.
 Now, may they all perish miserably who in tyranny
 rejoice, forgetful of laws and justice ;
 for the name of freeman is worth every thing ; [ing great.
 even if one have small *possessions*, he is accounted as possess-
 Now, wiles and dark devices [of a coward.
 have been found out by men as the remedies for the necessity
 Now, a good man hates not ever a good man, 80
 and bad melts away (*perf.*) in pleasures with a bad one,
 and likeness of kind is wont to bring together men (contract
 τὸ ὁμόφυλον into one word). [any thing,
 My son, the hands of the young are vigorous to execute
 but the judgments of the elder are better,
 for time is the most inventive teacher.
 My son, dear is this light of the sun,
 and beautiful is it to see the expanse of the sea calm,
 and the field blooming with vernal flowers ;
 and I could speak the praise of many beautiful things :
 but nothing is so bright nor fair to behold, 90
 as *it is* to those childless and stung by regret
 to see the light of new-born children in their house.
 For love is an idle thing, and is with the idle,
 he loves mirrors and yellow-dyeings of hair,
 and shuns labours ; and one thing is a proof to me of *this*,
 none of mankind hath been enamoured who begs a livelihood :
 love always grows in those who possess *much*.
 For a woman that has gone forth from the house of her father
 belongs not to her parents, but to her husband :
 but male issue abide (*perf.*) ever in the family, 100
 a defender of the ancestral altars and tombs.
 Now, doubtless mankind are wont the prosperous men's
 speeches to set down as wise ; but whenever any
 poor man from an inconsiderable house speaks well,
 to laugh : whereas I often wiser
 see poor men than the rich,
 and those sacrificing to the gods at little cost,
 being more devout than those that sacrifice-oxen.
 Thinkest thou that Hades regards at all thy wailings,
 and that he will release thy son if thou wilt groan ? 110

Ἐνεμι δὲ πολὺς ἀσχήμων φαῦλος θυμὸς,
 πολὺς κακὸν εἰμὶ ἐξ ἀπαίδευτος ὀργῇ,
 πολὺς δὲ βροτὸς ὁ θυμὸς ὁ μέγας ὄλλυμι,
 ὃ τε ἀζυνεσία, δύο κακὸν ὁ χρώμενος.
 Τὸ συνεχὲς εὐρίσκω τέλος πᾶς ἔργον.
 Πᾶς δὲ ὄλλυμαι (αστ. 2) κακῶς, ὃς τυραννὶς
 χαίρω ἀμνήμων νόμιμον καὶ δίκη,
 ἐλεύθερος γὰρ ὄνομα ἄξιος πᾶς,
 κἂν τις ἔχω σμικρὸς, νομίζω ἔχω μέγας.
 Δόλος δὲ καὶ σκοτεινὸς μηχανήμα
 εὐρίσκω βροτὸς φάρμακον χρεῖα ἀνανδρός.
 Χρηστὸς δὲ ἀνὴρ οὐ ποτε μισῶ χρηστὸς,
 κακὸς τε συντήκω ἡδονὴ κακὸς,
 τὸ δὲ ὁμόφυλον φιλῶ συνάγω ἀνθρωπος.

70

80

Τέκνον, χεῖρ μὲν νέος ἔντονος δρῶ τις,
 γνώμη δὲ ὁ γεραίτερος ἀμείνων εἰμὶ,
 χρόνος δὲ ποικίλος διδάσκαλος.
 Τέκνον, φίλος μὲν ὃδε φέγγος ἥλιος,
 καλὸς δὲ εἶδω (αστ. 2) χεῦμα πόντος ἀνήμεος,
 ὃ τε γυῖα θάλλω ἡρινὸς ἄνθος,
 ἐστί τέ μοι λέγω ἔπαινος πολὺς καλός·
 ἀλλὰ οὐδεὶς οὕτω λαμπρὸς οὔτε καλὸς εἶδω
 ὥς ὁ ἄπαις καὶ δάκνω (perf.) πόθος
 εἶδω φάος νεογνὸς παῖς ἐν δόμος.

90

Ἔρως γὰρ ἀργὸς φύω καπὶ ὁ ἀργὸς,
 φιλῶ κάτοπτρον καὶ ξάνθισμα κόμη,
 φεύγω δὲ μόχθος· εἰς δὲ τεκμήριον ἐγὼ,
 οὐδεὶς βροτὸς ἔραμαι προσαιτῶ βίотος·
 ἔρως αἰεὶ ἐμφύω (perf.) ἐν ὁ ἔχων.
 Γυνὴ γὰρ ἐξέρχομαι πατρῶος δόμος
 οὐ εἰμὶ ὁ τεκὼν, ἀλλὰ ὁ λέχος·
 ὁ δὲ ἄρσην γένος ἱσσημι αἰεὶ ἐν δόμος
 τιμάορος πατρῶος βωμὸς καὶ τάφος.
 Βροτὸς γάρ τοι φιλῶ ὁ μὲν ὄλβιος
 ὁ λόγος τίθεμαι σοφὲς, ὅταν δέ τις
 πένης ἀνὴρ ἀπὸ λεπτὸς οἶκος (plur.) εὖ λέγω,
 γελῶ· ἐγὼ δὲ πολλάκις σοφὸς
 εἰσορῶ πένης ἀνὴρ ὁ πλούσιος,
 καὶ ὁ θύων θεὸς ἐκ μικρὸς τέλος
 εἰμὶ εὐσεβὴς ὁ βουθιτῶ.

100

Δοκῶ γὰρ Ἀίδης φροντίζω τις σὸς γόος
 καὶ ἀνίημι ὁ σὸς παῖς, εἰ θέλω στένω;

110

desist, and looking (*fem.*) on the sorrows of others
 thou mayst become easier, if thou wilt reflect
 how many of mankind are utterly-distressed (*perf.*) by bonds,
 and how many grow old bereft of children,
 and those that after the highest prosperous sovereignty
 are powerless, these things it is meet (*ptcp.*) for thee to look at.
 For there is one general law to mankind,
 (and this has seemed good to the gods [*θεοῖς* to be one syl-
 lable], as I say clearly)

and to all brutes, that parents love their offspring, [other.
 but as to other things we adopt laws differently one from an-
 Now if thou wert not utterly evil, never country 121

thine own dishonouring wouldst thou have extolled this land.

Alas! alas! how well the old proverb has it,

There cannot be a good *son* of a bad father.

When thou seest one lifted up to a height,

and priding himself on bright wealth and birth,

and having raised his brow above his fortune;

straightway look for speedy vengeance against-him (*gen.*);

for he is raised up the more that he may fall (2 *aor.*) the more.

Neither let there be a success so great

130

that it should elate thee out of *bounds*, to be minded higher

than is meet;

[the other hand;

nor, if aught unhappy hath befallen thee, be slavish (*pass.*) on

but ever abide the same, the disposition of thyself

maintaining fixedly, like gold in fire.

Faint not *while* endeavouring to preserve thy country.

Now heaven is wont to aid him that labours.

Fame points out the good man, even in a corner of the land.

We deem the prosperous to be also prudent.

For if one mocks at the word of the suppliants, there sees it

Jupiter, and the gods that behold human sufferings. 140

But for different diseases (*sing.*) different remedies (*sing.*) are

for one sorrowing, the kind speech of friends; [appointed;

and for one inordinately simple, admonitions.

But we toil at many things, through our hopes in vain

bearing labours, knowing nothing certain.

[(*sing.*),

As a just reward of words (*sing.*) you would receive words

but he that acted *would receive as a just reward* of deeds,

deeds, which he also showed forth (*aor. mid.*).

Old age, what expectation of pleasure dost thou hold out!

and every one of mankind desires to attain to thee; 149

but having taken a trial, repentance at least is present with

since there is nothing worse among the race of men. [him,

παύομαι, βλέπω δὲ εἰς ὁ κακὸν ὁ πέλας
 γίγνομαι (2 aor.) ἂν ῥάων, εἰ θέλω λογιζομαι,
 ὅσος τε βροτὸς ἐκμοχθοῦμαι δεσμός,
 ὅσος τε γηράσκω ὀρφανὸς τέκνον,
 ὃ τε ἐκ μέγας ὀλβιος τυραννὶς
 εἰμὶ ὁ μηδεὶς, χρή σὺ σκοπῶ οὗτος.
 Εἰμὶ γάρ τις εἰς κοινὸς νόμος ἄνθρωπος,
 (καὶ οὗτος δοκῶ θεός, ὡς λέγω σαφῶς)

καὶ πᾶς θῆρ, τίκτω φιλῶ τέκνον,
 ὁ δὲ ἄλλος χρῶμαι νόμος χωρὶς ἀλλήλων. 120
 Εἰ δὲ ἦσθα μὴ κακός, οὔποτε ἂν πόλις
 ὁ σὸς ἀτίζων, εὐλογῶ ἂν ὅδε χθών.
 Φεῦ φεῦ, παλαιὸς αἶνος ἔχω ὡς καλῶς,
 οὐκ ἂν γίγνομαι χρηστὸς ἐκ κακὸς πατήρ.
 Ὅταν βλέπω τις αἶρω πρὸς ὕψος,
 γαυροῦμαι τε λαμπρὸς πλοῦτος καὶ γένος,
 ἐπαίρω τε ὀφρὺς μείζων ὁ τύχη,
 εὐθὺ προσδοκᾷ ταχὺς νέμεσις οὗτος,
 ἐπαίρω γὰρ μείζων ἵνα πίπτω μείζων.
 Μηδὲ εἰμὶ εὐτύχημα ὧδε μέγας 130
 ὃς ἐξεπαίρω σὺ φρονῶ μείζων ἢ χρεῶν,

μηδὲ ἂν τις δυσχερὴς συμβαίνω, δουλώω πάλιν,
 ἀλλὰ αἰεὶ μίμνω αὐτὸς, ἢ φύσις σαντοῦ
 σώζω βεβαίως, ὥστε χρυσὸς ἐν πῦρ.
 Μὴ κίμνω πειρᾶσθαι σώζω σὸς πατρίς.
 Θεὸς δὲ φιλῶ συσπεύδω ὁ κάμνων.
 Φήμη δείκνυμι ὁ ἐσθλὸς κἂν μυχὸς γῆ.
 Νομίζω ὁ εὐτυχῶ καὶ φρονῶ.
 Ὅρῳ γὰρ, εἴ τις ἐγγελῶ λόγος ἱκέτης,
 Ζεὺς, καὶ θεὸς λεύσσω βρότειος πάθος. 140
 Ἄλλὰ ἐπὶ ἄλλος νόσος ἄλλος φάρμακον κείμεναι,
 λυπεῖν μὲν, εὐμενὴς λόγος φίλος,
 ἄγαν δὲ μωραίνω, νουθέτημα.
 Σπουδάζω δὲ πολὺς, ὑπὸ ἐλπίς μάτην
 ἔχω πόνος, εἰδὼς οὐδεὶς σαφής.
 Δίκαιος μισθὸς λόγος φέρω ἂν λόγος,
 ὁ δὲ πράσσω ἔργον ἔργον ὃς καὶ παρέχω.

ὦ γῆρας, οἶος ἐλπίς ἡδονὴ ἔχω,
 καὶ πᾶς τις ἄνθρωπος βούλομαι μολεῖν εἰς σὺ,
 λαμβάνω δὲ πείρα μεταμέλειά γε πάρα οὐ,
 ὡς εἰμὶ οὐδεὶς χείρων ἐν γένος θνητός. 149

EXAMPLES.

Education is a possession (κτήμα) that-cannot-be-taken-from (ἀναφαίρετον) mortals.

Ever chase out (ἐκδιώκω) from life that-which-pains-thee.

As thou art (Gr. being) a mortal, keep not up (φυλάσσω) immortal enmity (ἔχθος).

It behoves thee, as thou art a man, to have the feelings of a man (φρονέω τὰνθρώπινα).

Let us not imitate those things which we blame (ψέγω).

All wicked gain brings hurt to mortals.

All things done in season have grace. [(τύχη).

As thou art a man, be mindful (perfr.) of the common lot

It is unjust to pain one's friends wilfully (ἐκουσίως).

Whosoever having received good (Gr. having suffered well) is unmindful (ἀμνημονῶ), is ungrateful. 10

Now time brings (ἄγω) the truth to light.

Wisdom (φρόνησις) is ever the greatest good.

l. 2. When *that*, or *which*, or *who*, is the nominative case in a clause of several words, it may be rendered by the Greek relative: but when a relative stands connected with no other word than its verb, it is more usually rendered by the participle, or the participle with the article: "that which pains thee," may be rendered τὸ λυποῦν. Similarly in l. 6, "that is," ὅν; in l. 16, "that thou art," ὅντα; the case of the participle being that of the antecedent to the relative.

l. 3. *As thou art*, ὥν. In the same way, the participle is employed to express *since*, *though*, *because*.

l. 5. "things," "objects," "affairs," and other similar words, are generally not expressed in Greek otherwise than by the neuter plural of the adjective. Express the pro-

noun with ψέγομεν.

l. 9. *One's* friends. Possessive pronouns are often expressed by the article.

l. 10. πᾶσχειν to be the subject of treatment; εὖ πᾶσχειν of good; κακῶς πᾶσχειν of evil. Thence, to be benefited, is εὖ παθεῖν. The verb ἔστι is often omitted in maxims.

l. 11. In Greek the article is often prefixed to the names of virtues or moral qualities, and to any object of which the excellence is asserted: ἡ ἀλήθεια, truth: ἡ φρόνησις, discretion: ἡ παιδείσις, education: ἡ ὁρμή, passion.—*Now* is to be rendered here, and elsewhere in these maxims, by δὲ or γὰρ: not that the general sense of those particles is *now*, but because they cannot be translated in a fragment as they would have been in their proper

It is a man's part to bear nobly the things that-fall-upon-him
(*part.* and *art.*).

The divinity leads the bad to their punishment (*δίκη*).

Now mortals are hurt in-many-ways (*neut. plur. of πολὺς*) by
want-of-counsel (*ἀβουλία*).

Ever recollect thyself, that thou art (see note on 3) man.

Punish (*κολάζω*) not any one unexamined (*ἀνεξέταστος*).

Pursue not unseen (*ἀφανής*) things, giving up apparent (*φανερὸς*) things.

A wicked man is unhappy (*δυστυχῶ*) even if he be prosperous.

As thou art man, know how to rule (*κρατεῖν* with *gen.*) thy
anger. 20

None escapes the punishment of arrogance (*ἀλαζονεία*).

Necessity makes all weaker (*ἥσσω*) than itself.

Now do (*πράσσω*) thou nothing base, neither learn it.

Always shun the company (*συνοδία*) of a bad man.

Evil communications corrupt good manners.

The reward (*καρπὸς*) of a just man perishes (*ἀπόλλυμαι*) not.

Now a good man hateth not a good man ever.

Now man saves man, and city (saves) city.

The bowels (*sing.*) of a wicked man relent (*μαλάσσομαι*) not.

Friends *stand* aloof (*ἐκποδῶν*) from a man that fares ill (*πράσ-
σων κακῶς*). 30

It is very good (*superl.*) to know all honourable things.

With men no evil is without excuse (*πρόφασις*).

Now they-that-love-money (*φιλάργυρος*) are mean (*ἀνελεύ-
θερος*).

Of a truth (*ἄρα*) sound (*χρηστὸς*) reason is the cure (*φάρμα-
κον*) of passion.

connexion; and when they stand at the beginning and depend upon nothing, *now* is the nearest approach one can make to their sense.

1. 13. Part, task, duty, and similar words, are often suppressed, and the genitive of the person, with or without *ἐστίν*, used to express them. Thus, "it is man's duty to bear"
.. ἀνδρὸς φέρειν ..

1. 15. *The Divinity*, τὸ θεῖον, literally the divine (essence). Similarly, τὸ γενναῖον (the generous) generosity; τὸ σῶφρον, discretion.

1. 17. Observe to double the negative, μὴ μηδένα.

1. 18. In contrasts, employ the article, τὰ φανερὰ . . . τὰ φανῇ (*crasis*).

1. 23. Circumflex *πᾶσσε*; for the vowel is long not merely by position, as is seen from *πέπρωγα*, *πᾶργος*.

1. 28. Put close together the words for man, and in all like cases, as in *Æsch. Prom. ἄκοντα δ' ἄκων δυσ-
λύτοις χαλκεύμασιν*, κ.τ.λ.

1. 33. *They that love money*, οἱ φιλάργυροι, the article with the adjective, as with the participle in 1. 2. Greek compound adjectives often require to be translated by a whole clause.

When we do (πράσσω) well, we please (*imperf.*) all friends. Neither hear nor see the things which become (προσήκει) not. Let not a cunning (πανούργος) man be accounted (νομίζω) a friend.

Education (παίδευσις) makes all gentle (ἡμερος). Their hopes feed (βόσκω) the empty (κενός) among men (*gen.*). While thou art not envied by the weaker citizens, 40 be sure (ἴσθι) that thou hast obtained (*nom. part.*) this (ὅδε) office worthily (ἐπάξιος *adj.*).

The man that flees will also fight again.

We are all sage for the cautioning (νουθετέω *infin.*) others; but we are not sensible (γινγνώσκω) when we err ourselves. Please (ἀρέσκω) thou all mortals, and not thyself alone. Freedom-of-speech (παρρησία) is a thing not to be checked (ἀνυθέτητον).

Wickedness is a thing that cannot be argued with (ἀσυλλόγιστον). [κενόν].

A man without counsel, when he runs, labours in vain (εἰς). A just man acquires (κτάομαι) not wealth quickly (*neut. adj.*). Consider it the-first-thing (ἀρχή) to fear (*perf. m.* δειδω) God. 50

Be not entangled (συμπλέκομαι) with wicked or unjust friends. An ill-counselled (ἄβουλος) man is caught (θηρεύομαι) with pleasures.

Thou wilt lead (ἄγω) thy (*art.*) life free-from-pain (ἄλυπος) while without children.

Nothing is enduring (βέβαιον) in the life of mortals.

It is not easy for one that is (*Gr.* being) a mortal to live free-from-pain.

My good friend (βέλτιστος), seek (σκοπῶ) not gain in all things. Get thyself (πορίζομαι) maintenance (βίος) from-all-quarters (πάντοθεν), except from crimes (κακά).

Now none lives the life which he prefers (προαιρεῖσθαι).

The end of a just life is honourable. [sel. 59

Now nothing is more-a-preserver (ἀσφαλής) than good coun-

To die (*aor.*) is-a-debt-due (ὀφείλεται) by all mortals (*dat.*).

Take counsel before every action (take before, προλαμβάνω).

Now the mind (θυμός) that-has-fallen into anger harms the [man.

1. 39. *Among men*, without a preposition, by the simple genitive *βορῶν*.

1. 48. *When he runs*, present

participle.

1. 50. The perfect is continually used to express a permanent, habitual state, *οἶδα, πέφυκα*.

Resolve (βούλομαι) to have parents in honour (πλ.) before every one.

Be a helper to the things that are done honourably.

Life destitute of maintenance (βίος) is not life.

It is better that the body at least be diseased (νοσεῖν), than that the soul be.

Resolve also (δὲ) to please all, not thyself alone.

The joy of life to men is (πέφυκε) woman.

Who lives a happy (ζηλωτὸς) life, if he have (Gr. having) not a wife? [God. 70

Now sovereignty (βασιλεία) is the living (ἔμψυχος) image of Of all things, on all occasions (μάλιστα πανταχῇ), try to govern the tongue :

and try (πειρῶμαι) to hold fast (κρατεῖν) every rein (ἡνία) over appetite (γαστήρ, gen.). [thou runnest.

Resolve (γινώσκω) to admonish thyself, whatever way (ὅποι)

Silence (ἡ σιγή) brings honour (κόσμος) to all women.

It is *the province* of a good woman to uphold (σώζω) the household (οἰκία) :

for woman to a house is ruin (πῆμα) and salvation.

What wise man tells secrets (τὰ πόρρητα) to a woman?

having told them, she will do harm (βλάπτω): having not told them, she is tormented (ἀλγύνεσθαι). [men.

Unseasonable (ἄκαιρος) mirth (γέλως) is a fearful evil among

The earth produces (τίκτω) all things, and receives (κομίζεται) them back again. [tune. 81

An old-man a lover (ἐραστής) is the utmost (ἔσχατος) ill-for-

Conduct (ὁ τρόπος) is an honour to a woman, not jewels (τὰ

A righteous woman is the salvation of one's life: [χρυσία).

but it is not easy to meet with (ἐπιτυχεῖν) a good woman.

— A second

Wife it is better to bury than to marry.

It is meet to acquire learning (γράμματα); and, having acquired it, to have discretion (νοῦς). (Begin with a dactyl.)

Now marry thou not the dowry (προίξ), but the woman.

A good woman is the rudder (πηδάλιον) of the household. 90

Nature allows (δίδωμι) not women to rule.

l. 64. βούλεσθαι and θέλειν imply livelihood: βίος, a bow.

every degree of willingness, from l. 67. *At least, γε*: place it close mere consent up to determination. to the emphatic word, if possible.

l. 85. δὲ is sometimes the third

l. 66. βίος, life, or the means of word in the clause.

Now the judgments (γνώμαι) of elders are better.

Train up (γυμνάζω) boys, for thou wilt not train up man.

Honour thou parents, and benefit (εὐεργετῶ) friends. [men.

The opinion (γνώμη) of old-men is safer than (*that of*) young

Now the fool laughs even if a thing (τι) be not laughable.

When-thou-hast-become (*aor. part.*) an old man, marry not
a younger woman.

A penalty (ζημία) is inflicted on (προστρίβομαι) an idle (μά-
ταιος) tongue.

From good counsel (γνώμη) arise (γίγνομαι) good deeds.

Now what turning-aside (ἐκτροπή) of feeble (φαῦλος) age can
there be? 100

Choose (θέλω) rather to be just than good-natured (χρηστός).

It behoves those loving one to bring proof, not professions
(λόγος). [thy lord.

Having been born (πεφυκώς) a servant, be true (εὐνοεῖν) to

May I be ugly (δύσμορφος) rather than slanderous (κακήγορος).

It is just to remember (*perf.*) God when faring (πράσσω)
well. [(ἐνδικος).

Become just, that (ὥς ἄν) thou mayest meet with just things

Wealth (τὸ πλουτεῖν) is able even to make *men* lovers-of-
mankind. [man.

To err twice as to the same thing is not *the part of* a wise

Part (διαλύω), do not bring-to-collision (συγκρούω) friends
quarrelling (μάχομαι).

When an oak (δρῦς *gen. abs.*) has fallen every man gathers-
wood (ξυλεύομαι). 110

By committing (*part. aor. of* δίδωμι) a little to fortune, thou
wilt-receive-of-her much. [unfortunate.

It must be (δεῖ), that some be fortunate indeed, but some

Having done just things, thou wilt have the gods helpers
(σύμμαχος).

There is not another evil more fearful than a step-mother
(μητρυνία). (Begin with a dactyl.) [ardly (δειλός).

Now the counsels (βούλευμα) also of cowardly man are cow-

Flee a deceitful man throughout (διὰ *with gen.*) thy whole
life.

1. 93. Man, as opposed to wo-
man or child, ἀνὴρ.—Impossibility
is sometimes expressed by the fu-
ture with a negative.

1. 103. In maxims, the infinitive
is often used for the imperative,

some verb equivalent to "remem-
ber," "be careful," being not ex-
pressed.

1. 112. δεῖ sometimes, "it is
right," or "one's duty;" sometimes,
"it must be," or, "is inevitable."

Marrying a rich *wife*, I have become a good genius (δαίμων) to myself. [one.]

Now nothing is worse than a slave, not even than a (*art.*) good All evils arise (γίγνομαι) on account of the women.

If thou be just, thou wilt adopt (χρῶμαι) the law as thy (ὁ) principle (τρόπος). 120

Pursue glory and virtue, fleeing reproach (ψόγος).

Thou wilt have praise, if thou subdue (κρατῶ) the things which it is needful (δεῖ) to subdue. [πρός].

The love of justice quickly (εὐθέως) produces reward (καρ- While honouring the gods, hope that thou shalt fare well.

In thy necessities, a friend is better than riches. [θερος].

Keep (φυλάσσω) thine own manners (*sing.*) not-sordid (ἐλεύ-

Forge (πλάσσω) not a slander (κακὸν) against an unfortunate man. [(εὐχῇ).

God is not-one-who-refuses-to-hear (ἀνήκοος) a just prayer

Do-good-to (εὐεργετῶ) thy friends in their misfortunes.

Keep (ἔχω) thy hand pure (ἐλεύθερος) from wicked deeds. 130

From their (ὁ) labours grow up good things for men.

Counsel springs up with the wise in the night.

Bear stoutly (ἐρῶμένως) pain and injury. [self.]

Avenge-thyself-on (ἀμύνομαι) thy foes not to the hurt of thy-

Decide (κρίνω) to be courageous, but not rash (εὐτολμος and τολμηρός).

By honouring thy parents, hope to succeed (πράσσω) well.

When young, prepare well (ἐτοιμάζω *aor.*) resources (ἐφόδιον) for old age. (Two tribrachs can stand in one line.)

Hunger, or want (σπάνις) of money (χαλκός), checks love.

It behoves one supping at-others'-cost (τ' ἀλλότρια) to be orderly.

Of a truth, love is amid satiety (πλησμονή), but not among the hungry. 140

Some succeeding well, have weak judgment (κακῶς φρονῶ).

If thou distrust thy enemies, thou never canst suffer harm.

If at least we have riches, we shall have friends.

Nothing useful arises from (ἔστι παρὰ) a man *that is* an enemy.

l. 121. A word beginning with two short syllables, and with a vowel, may be introduced without a tri-syllabic foot by a crasis of καί, or the article, with its first syllable.

l. 135. A line may end with a monosyllable, or with two monosyllables.

l. 140. *Of a truth*, τοι, a particle by which maxims are often joined to the preceding clause.

l. 142. Possibility is sometimes expressed by ἂν, with optative: πάθοις ἂν, "thou mayest or canst suffer."

A silent manner is liable-to-be-slighted (εὐκαταφρόνητος).

The master of the household is the one slave.

Now experience prevails over (κρατῶ) inexperience.

All that have received good (εὖ παθὼν) are forgetful;
and some even hate their benefactors.

If thou watchest (φυλάσσω) not little things, thou wilt ruin
(φθείρω) the greater things. 150

Friend (see l. 56), to-be-venturesome (τὸ τολμᾶν) is not a
wise man's part.

The things *that are* honourable are obtained (γίγνεται) through
countless (μυρίος) toils. [merely.]

Be a lover of labour (φιλόπονος) in deeds, not in words

There is an eye of vengeance (Δίκη) which sees all things

Even in evils there is advantage for mortals; [(art.).]

for every (πᾶς τις) unfortunate man is easy-of-persuasion
(εὐπειστος) by his friends.

If thou rule thy passion (θυμὸς) thou wilt live a most happy
(κράτιστος) life.

Now we *that are* discreet (σώφρων) ourselves live at-the-
pleasure-of (πρὸς acc.) fortune :

for thou shalt live not at all as thou wishest, but as thou
canst (σθένω).

Emulate (ζηλοῦμαι) the good and the discreet man.

Death is more eligible (αἰρετός) than wicked life.

The jealousy (ζηλὸς) of a woman fires (πυρπολεῖν) the whole
house. [things.]

Seek (σπουδάζω aor.) to have thy maintenance from just

He is no more free who has been yoked (ζεύγνυμι part.) in
marriage (plur.).

Try either to live free-from-pain or to die honourably.

Evil habits pervert (διαστρέφω) nature.

Shun an evil habit and an unjust (κακὸς) gain.

The tongue has led many to ruin (ὀλεθρος). 169

It is very pleasant (superl.) to have understanding (νοῦς)
when prospering. [(σιγῇν ἔχειν).]

Either say somewhat better than silence, or keep silence

l. 152. When in Greek a definite number is put for an indefinitely great one, ten thousand (μυρίοι) is usually the number employed.

l. 153. In compound epithets implying love for a thing, φίλος is the former member of the compound: in those implying beloved

by a person, it is the latter member: φιλότιμος, φιλόπονος, but Ἀρηϊφίλος.

l. 167. Let it be remembered that in Attic a singular verb must accompany a neuter plural nominative, unless when the noun expresses a living object.

Old age will come, bringing every disfigurement (αἰκία).
It behoves one that marries to prefer disposition (ἦθος) to
riches.

There is not a greater evil to mortals than rapacity (ἀρπαγή).
Now nature prevails over all the trainings (δίδαγμα).

Evil report touches (ψαύω) not a just life.

Their country, as it seems, is a most dear thing to men.

Pleasure past-its-season (παράκαιρος) is wont to (φιλεῖ) en-
gender hurt.

It is delightful to see the just at least prosperous. 179

With men, time is the touchstone (βάσανος) of principle (ἦθος).

The tongue is the cause of many evils.

It is better to be silent than to prate (λαλεῖν) what things
are not becoming (πρέπει).

Silence itself proves (μαρτυρῶ) reluctance (τὸ μὴ θέλειν).

Folly (ἀβουλία) brings (δίδωμι) evils on men.

Either do not that which is secret (κρυπτὸς), or do it alone.

The erring (ἀμαρτάνω) tongue speaks the truth (*plur.*).

First, honour (προσιμᾶν) God; secondly, thine own parents.

If desiring to live honourably, think not the *thoughts* of the
mean (φαῦλος).

A good woman is a storehouse (θησαυρὸς) of good things.

God helping (συνεργὸς) effects all things easily. 190

To the discreet, their parents are the most influential (μέ-
γιστοι) rulers.

I choose a drop (σταλαγμὸς) of understanding *rather* than a
barrel (πίθος) of luck.

A gentle (εὐγνώμων) manner is (πέφυκε) the gift of God.

Now fortune stands-not-by the indolent (ἀργός).

Being born mortals, exalt not yourselves above the gods.

Court (θεραπεύω) the powerful (*sing.*), if at all thou hast
prudence.

It is a fearful thing to fight against God and fortune;
for without God none of mortals prospers.

As thou wast born mortal, endeavour to look back (τὸ ὀπίσω,
by crasis τοῦπίσω).

It is honourable to subdue anger and lust. 200

1. 182. σιωπῇ implies more than
σιγή, reserve and taciturnity.

1. 188. "To think the thoughts
of," or "be minded as," φρονεῖν
with genitive: "to be higher
minded," or "to exalt oneself
above," φρονεῖν ὑπέρ.

1. 190. παιῶ is sometimes an
iambus.

1. 192. In comparisons, μᾶλλον
is sometimes omitted.

1. 200. Unite by crasis καὶ with
ἐπιθυμίας.

Concede. (χαρίζομαι) nothing to anger, if at all thou hast prudence.

It is the reproach of magistrates that the bad prosper.

Of a truth (ἀληθῶς), counsel is a sacred thing.

Be unassuming (ἴσος) to all, though surpassing them (ὑπείροχος) in means (βίος). [κλησία].

The employments of women are distaffs, not assemblies (ἐκ-)

An evil woman is asp's venom.

Now to conquer passion is *the part* of the free.

Consider the misfortunes of thy friends thine own (ἰδιος).

The crowd is mighty, but empty of understanding. 209

Be impartial, when judging both friends and those not friends.

A prating physician is a new sickness to the sick (ἄρρωστος plur.).

Now be willing to honour thy friends equally (ἐξ ἴσου) with brothers.

When thou hast seen any good thing, divulge (aor.) it not at all (ὅλως).

It is well to know the juncture (μέτρον) of every opportunity.

By associating with the bad, thou thyself also wilt turn out

Education is the fairest possession for men. [bad.]

The crisis tries friends, as the fire gold.

Insatiableness (ἀπληστία) is the greatest evil among men.

By all means, punish the wicked (sing.) if thou canst.

It is glorious to trespass in nothing against friends. 229

The weak (ἀναλκίς) having met with (ἐντυχάνω) opportunity is very (μέγα) strong.

Endeavour both to learn and to speak the noblest things.

Choose rather to be well spoken of, than to be rich.

It is not *possible* at once to accuse and to judge.

Resolve not to accept the gift of a wicked man.

Now, nothing is more unhappy than an unfounded (κενὸς) reputation.

It is better to be silent than to prate idly (μάτην).

It is well *for those* to die to whom to live brings reproach.

The gifts of a wicked man have no worth (ὄνησις).

1. 209. δὲ is not invariably placed second in its clause.

1. 211. Use the Ionic form νοῦσος, which occurs repeatedly in Tragedy.

1. 214. The infinitive, participle, and moods, except the indicative of οἶδα are supplied by the active perfect.

1. 215. "By," preceding a participle, is often in Greek no otherwise expressed than by the participle: "by associating," δμιλῶν.

1. 223. "To be spoken of," ἀκούειν: "to be well spoken of," καλῶς ἀκούειν.

The evil friends produce evil fruit. 230

Both living and dying, the worthless (φᾶυλος) man is punished.

A well-placed (εὖ κειμένη) favour is a good treasure.

Now, it is honourable even for an old man to learn wisdom
(*Gr. neut. plur. adj.*).

Now, an orderly life is the fruit of virtue.

Choose honourably to be poor (πένεσθαι), rather than to be
rich wickedly.

Wicked gain ever brings loss.

Do not so much as (ὄλως) travel with a bad man.

Grave (οἱ σεμνοὶ) manners bear good fruit. [κος).

There is account of education even with the clownish (ἄγροι-

An art is to men a haven from misfortune (*Gr. of misfortune*).

If thou lovest thyself too much, thou wilt not have a friend. 241

Recompense with words him that persuades thee by words.

Reason is the best remedy (ἄκος) for the erring (σφαλείς).

Reason alone guides (διοικῶ) the life of men.

Consideration (λογισμὸς) is the only medicine of sorrow.

Man, having received, return it, and thou shalt receive again.

Now, a friendly speech is able to heal sorrow.

Famine is (ἔφν) the greatest torment to men ;

For against hunger it is not possible to say one word.

Pain him that pains thee ; and love more him that loves thee.

Now, a servant that has more sense (μείζον φρονῶ) than his
master is an annoyance (λυπεῖ). 251

Never consider a proposal (λόγος) from an enemy as friendly.

Hope not thou shalt be undiscovered (λήσειν) finally (διὰ τέ-
λους) if thou art (*Gr. being*) wicked.

I hate a planner (σοφιστῆς) that is not wise for himself.

Judge not, looking on beauty, but on manners.

Attempt not always to trust all as to all things.

Imitate dignified conduct (τὸ σεμνόν) : imitate not ill habits.

There is necessity that those who wish to prosper should toil.

Happy is he whoever has substance and understanding.

l. 232. κείσθαι, with a word im-
plying benefit, "to be conferred
on an object;" as "collocari" in
Latin.

l. 241. "If thou lovest," φιλῶν :
the participle is continually used to
express a condition or postulate.

l. 247. "Is able," οἶδε : "is un-
able," οὐκ οἶδε : so "nescio" in

Latin.

l. 249. Combine the negative with
"one," οὐδεῖς.

l. 252. Use the infinitive for the
imperative.

l. 253. Use prodelision in ἐλπίζε
after μή.

l. 254. The relative, in the sense
of "whosoever," is often ὅστις.

Never try to be the judge of two friends. 260

Hasten not as to what things it is not fit, nor be sluggish in
(ὀκνῶ) what it is fit to hasten.

Compassionate not the bad, when they have succeeded ill.

After the giving, the obligation (χάρις) very soon grows stale
(γηράσκω).

When wealthy, remember to help the poor.

Now, a long life has many calamities. [γος).

I hate a wicked man when he utters virtuous professions (λό-
Slander not a woman, neither rebuke her. [old.

When thou art young, remember that one day thou wilt be
Trample not on the unfortunate: for fortune is common.

Happy is he whosoever hath met with a generous friend.

Hasten not to be rich, lest quickly thou become poor. 271

It is great gain if thou learn to be teachable (διδάσκεισθαι).

Let there not befall me what I was wishing (χρῆζω), but what
things are expedient.

By law all things are done and are decided.

Consider the misfortunes of all as common to thee.

It is good to follow the customs of the country (ἔγχωρος).

While thou art (πεφυκώς) young, learn many useful things.

Guard against Nemesis, by being in no wise (μηδαμῶς) over-
conceited (ὑπερφρονῶν).

Now, it is becoming for a youth to be silent, rather than to
prate.

Now, calumny continually overpowers excellence (τὰ κρείσ-
σονα). 280

Consider true friends as brothers.

It is (πέλω) right for the discreet at least to cleave to the laws.

Overcome anger by reasoning (λογίζομαι, *infin.*) well.

Now, it is better to endure sickness than grief.

When thou art (*Gr.* being) young, be willing to hearken to
thine elders.

The new favour prevails over the old favours.

Pass not by poor strangers, when thou seest them.

By assisting strangers, thou shalt meet the same *treatment*
(ἴσα) one day.

The sword wounds the body, and speech the mind. 289

1. 271. An adverb sometimes is expressed by an adjective of the same sense agreeing with the person.

1. 283. The imperative of the aorist may be used as equivalent to that of the present.

If thou art ingenious (*ξυνητός*), shun knavery (*πανουργία*).
Hospitably-entertain strangers, for thou also at least shalt
be a stranger.

The wise man carries about his estate (*οὐσία*) in himself.

It is not disgraceful, when ignorant, to learn.

Wherever (*ὅπου*) force is at hand, law has no power (*οὐ σθένει*).

The anger of one that loves abides a little time.

No man counsels safely with passion.

It is not disgraceful to be silent, but to prate at random (*εἰκῇ*).

The man that was not beaten (*δαρεῖς*) is not educated.

There is not any possession better than a friend.

Now, anger forces many to do evil. 300

When thou art prosperous, most-of-all be not high-minded
(*φρονεῖν μέγα*).

Virtue is the best (*μέγιστος*) of armour for men. [brance.

It is not right to bear former (*ὁ πρόσθεν*) injuries in remem-

He that is experienced in learning seeth not when he sees.

A false accuser (*συκοφάντης*) is a wolf to his neighbours (*οἱ
πέλας*).

Opportunity becomes the teacher of many things.

Now, poverty makes even the well-born dishonoured.

Indolence feeds not the slothful poor (*πλur.*).

It is hard (*δύσκολος*) to bear old age and poverty.

Now, fortune aids all the right-minded. 310

It is easier to admonish than to shew-fortitude (*καρτερεῖν*)
when suffering.

If thou be a slothful rich man thou wilt be poor.

Deliver thou thyself from every evil habit.

Receive (*ἐκδέχομαι*) a suggestion (*συμβουλία*) from a wise man.

Sometimes (*ποτε*) silence is more eligible than speech.

None is a better adviser than Time.

Now, it is wisdom also to learn what things thou understand-
est (*νοέω*) not.

Now, no wise man thinks beforehand on all things.

All mortal things admit of (*ἔχει*) many changes.

All things are (*γίγνομαι*) in-subjection-to (*δοῦλα*) diligence
(*φιλεργία*). 320

1. 297. λαλεῖν "to prate," φράζειν "to give out or lay down as a maxim."

"to detail," διαλέγεσθαι "to discuss," λέγειν "to speak in public"

or "say" in general; ἔφη like 1. 302. See note on 253:
"quoth he" in old English after 1. 318. "Beforehand," πρό in composition with the verb; "think
two, or three of the words; φάσκειν beforehand," προσκοπεῖν.

Fortune guides (ὀρθόω, *aor.*) art ; not art, fortune.
 We believe the prosperous man also to be prudent.
 With mortals, most of evils are self-chosen.
 Riches find friends for men.
 No prosperous man is the friend of the unfortunate.
 Count gain to be gain, if it be just.
 Now, to die is not disgraceful, but to die meanly.
 It is an ill man's part to praise and blame the same man.
 All men are friends of the prosperous.
 All are the kinsmen of the prosperous. 330
 Now, the words of the poor are empty.
 Speak not an eulogy (ἐγκώμιον) over thyself.
 A just man is not captivated (ἀλίσκομαι) by pleasure.
 Health and understanding are the two blessings (ἀγαθὸν) in life.
 Sleep is (πέφυκε) the preservation of bodies.
 A right-minded father is the greatest blessing to a son.
 If thou hast friends, consider that thou hast treasures.
 Be thou fond of labour, and thou wilt win an honourable
 livelihood.
 Abandon (*aor.*) not a friend in misfortunes through anger.
 It is not easy to change an evil disposition. 340
 Flee pleasure that brings hurt afterwards (ὕστερον).
 Learn the manners of thy friends, but in no wise hate them.
 Now, gold opens all *places*, except (πλὴν) the gates of Hades.
 A good man is not wounded by evil speeches.
 Hand washes hand, and finger finger.
 Now, time dims (ἀμυνρώω) all things, and induces oblivion.
 It is right to learn somewhat wise from a good man.
 No man that lies is undiscovered (λανθάνω) a long time.
 Habituate (ἐθίζω) thy mind to good deeds.
 The understanding is a great bridle of passion with men. 350
 False calumny is the pest of (λυμαίνομαι) life.
 Now, every good and worthy man hates falsehood.
 How sweet is beauty when it has a discreet mind !
 How sweet it is for a servant to meet with a good master !
 How is learning nothing, if the understanding be wanting
 (ἄπειμι) !

1. 323. In compounds with αὐτός, αὐτὸ generally precedes.

1. 337. A condition, by whatever English expressed, is often in Greek expressed by the participle alone.

1. 339. "Abandon," προδοῦναι,

often used of mere dereliction, not always of purposed treachery.

1. 345. Place the corresponding words together in this and similar passages.

Now, education is the staff of life.
 With all men, conscience is a god.
 With men, riches are (πέφυκε) power.
 If thou wilt not check the tongue, there are woes for thee.
 It is better to be poor on land than to be at sea (πλεῖν)
 wealthy. 360

As thou art mortal, mock not the dead.
 God willing, thou canst sail even against the current.
 Choose to judge what is just, not what is expedient.
 There are many unseemly things in violent anger.
 Both bestow and receive just favours.
 How great is the little thing, given in season!
 How often (*neut. plur.* πολλὸς) are we pained through our
 pleasures;

For, ere now (ἤδη), I have seen even the defenders (παρα-
 στάτης) of justice
 basely overcome by (πρὸς) wicked envy: 369
men envy them because they are (*part.*) themselves worse;
 and envy is wont (φιλῶ) to assail (πηδῶ εἰς) conspicuous
 things.

In-comparison-with (πρὸς) necessity, all the other things are
 feeble;
 but boldness avails (ὠφελῶ) greatly against calamities.
 for it is not meet (χρεὼν) to be enraged at circumstances
 (πράγμα).

for that is no-wise heeded (μέλει) by them, but he that lights
 on them (ἐντυγχάνω),

if he dispose the circumstances aright, succeeds (πράσσω) well.
 There is not either fortress or riches,

nor any other thing, (so) hard-to-watch-over as woman.

As-far-as (ὥς) in my judgment (ἐν ἐμοὶ) at least, he would be
 judged to be not right-minded, 379

whoever, dishonouring the laws of his country (πατρώα γῆ),
 praises another *country*, and is pleased with its manners.

But even I myself am uncertain of judgment (δυσκρίτως ἔχω)
 respecting shame;

for both there is need of it, and there are *occasions* where (οὐ)
 it is a great evil.

There is not any thing sweeter to children than their mother.

My sons, love your mother; since love there is not
 other like it (τοιούτος), such as is sweeter to love.

But let no man know those things which it is meet to be
 hushed (σιγαῶσθαι);

for from a little spark the peak of Ida (Ἰδαίου λέπας)
 one may kindle; and by telling to one man,
 all the townsmen (ἄστυς) may learn what it is fitting to
 conceal. 390
 But I know all things whatever it is fitting for one noble to
 know,
 both where it is necessary to be silent, and where it is safe
 to speak,
 and to see what things it behoves me, and not to see what it
 is not fitting,
 and to rule my appetite; for even while I am in evils,
 I have been trained up (ἐμπαιδεύω) in liberal manners.
 But possess aright what things thou mayest have, without
 censure (ψόγος);
 and abiding (ξύκειμι) with justice always, preserve (μιδ.)
 small things;
 and be not as the bad pilot, who once having sped well
 in quest of (ζητῶν) more, next (εἶτα) lost all.
 Not aright are laws laid down (κεῖσθαι) about women; 400
 for it would have been right for the prosperous man to have
 as many as possible
 wives, if-only (εἴπερ) to-be-sure (δὴ) there was at hand (πάρ-
 εμι) maintenance in his house;
 so that he might have turned out of his house the bad
 one,
 and preserved joyfully her that was good.
 But as it is (νῦν), they look to one, a great risk
 hazarding (ρίπτειν); for not trying their manners,
 we mortals lead into our houses unproved (ἄκριτος) brides.
 Seest thou sovereigns that have grown great (αὐξάνομαι)
 through long ages,
 how little are the things that overthrow *them*, and one day
 hath pulled down one from on high, and hath raised another
 up! 410
 and Wealth is winged (ὑπόπτερος); for *those* with whom he
 once was,
 I see prostrate (ὑπτίος) falling from their expectations.
 For whatever man is disposed (πέφυκε) towards having more
 than his share (τὸ πλεόν),
 is inclined to (φρονῶ) nothing equitable, nor desires it,

1. 390. "Townsmen" ἄστυς, a λήτης "a citizen, enjoying political mere inhabitant of the place: πο- rights."

and is estranged from (*ἄμικτος*) friends and the whole community.

O venerable Modesty, would that, with all mankind dwelling, thou hadst taken out shamelessness (*τᾶναίσχυντον*) from their minds!

O bright sky, and pure light of day,
how sweet to behold, both to those speeding well,
and those miscarrying, of whom I am (*πέφυκα*) one! 420
Alas, alas, that with men the facts have not
a voice! in-which-case (*ἵνα*) the crafty of speech (*δεινὸς λέγειν*)
had been nothing:

but now, with their well-flowing mouths, the truest things
they disguise (*κλέπτω*), so that there appears not what ought
to appear.

It is meet for any of mankind to win such gains
for which he is not likely (*μέλλω*) ever to lament afterwards.
Now Love is a teacher of daring and boldness.
For it would have been meet for us, forming (*ποιεῖσθαι*) an
assembly (*σύλλογος*)

to lament one born, into how great evils he comes; 429
but, on the other hand, one dead and released from labours
to bear forth from his house rejoicing and with songs (*ἔν
θ' ὕμνοισιν*).

It is indeed pain to fall under any disgraceful calamity:
but if then it befall one, one ought (*χρὴ*) to veil (*περιστελλεῖν*)
it carefully,

concealing it, and not to publish these things to all;
for such things become a laughing-stock (*γέλως*) to one's
enemies;

for that a man should divulge (*ἐκμαρτυρεῖν*) his own ad-
ventures

to all, is simple (*ἀμαθής*); but the concealing them is wise.
Greater to mankind is the favour that from the unexpected
quarters

has appeared (*part.*), rather than that which was awaited
(*προσδοκᾶν*).

How *truly* is nothing else faithful to a man, except his
children! 440

But for the sake (*ἕκατι*) of gain, even one's kinsmen (*τὸ
συγγενὲς*) fail (*νοσεῖν*, *sing.*).

1. 422. *ἵνα* takes the indicative when it refers to what would have been the result of some event which did not take place.

He that busies himself in (πράσσω) very many things mis-
carries (ἀμαρτάνω) most of mankind. [sure

But *despair not*; for doubtless even in sorrows there is plea-
for mankind, wailings and flowings (ἐπιρροή) of tears;
and these things lighten sorrows (ἀλγηδών) of minds,
and banish (λύω *aor.*) the extreme (ἄγαν) troubles from-the-
heart.

We infer (τεκμαίρομαι, using the form μεσθα) the obscure
things through the things before us (πάρειμι).

I alone having established (ὀρθοῖν) the remedies for oblivion.
(*gen.*) at least,

the consonants (ᾄφωνος) and the vowels (φωνεῖν), and having
put *together* syllables,

found out for men the knowledge of letters (*Gr.* to know
letters). 450

So that one not present, across (ὑπέρ) the expanse of the sea
(πλαῖξ πόντιος),

knows well all the things there at home (κατ' οἴκου);
and so that one dying, the quantity of his moneys for his
children

tells by writings, and that he who takes them knows:

and the evils which fall out for discord *among* men

the writing-tablet (δέλτος) decides (διαίρειν), and suffers not
any to assert falsehoods.

For he that lives with *one* (ξυνών), if he chance to be (γεγώς)
a wicked man,

trains up (ἐκπαιδεύομαι) his associates (ξυνών) *to be* such;
but a good man *trains them to be* good; but communications
(ὁμιλία) ever

that are good be earnest to follow, O young men! 460

Old age, my son, than younger minds

naturally is (*perf.*) wiser and surer (ἀσφαλής);

and experience prevails over (κρατεῖν) inexperience.

Now, neither make-to-depend-on (ἀναρτᾶν) the populace all
authority;

nor on the other hand oppress (κακόω) them, setting-down
wealth in honour (ἐντιμος);

nor ever cast out a man trusted by the people (πιστὸς δῆμῳ);

nor aggrandize him more than is meet (καιρός): for it is not
safe,

1. 443. When ἀλλὰ is followed by must be supplied. See Clarke on
γάρ, some clause which the writer Iliad V. 22.
conceived, but did not set down,

lest from him there spring up (φαίνομαι) for thee a gorgeous
 (λαμπρὸς) tyrant;
 and put down (κωλύω) a man honoured beyond his deserts
 (δίκη, *sing.*);
 for the bad, when prospering, are a distemper to a common-
 wealth. 470

O wealth, by how much art thou the easiest burthen to bear!
 but even in thee, troubles and many banes (φθορὰ) of life
 are inherent (ἔνιμι); for all the race of mortals is feeble.
 I would (ἂν) not desert a friend though lifeless (ἄψυχος).
 You have told no marvel, that being a mortal he is unhappy:
 he has suffered such things as await both thee and all men.
 Often do hopes and reasonings (λόγος) mislead (ψεύδω) men.
 There are with us mortals desires (ἔρως) of all kinds (παν-
 τοῖος):

for one boasts that he has received noble-birth,
 but to another there is no care (φροντὶς) for this, but of
 riches 480

in abundance (πολὺς) he will wish to be called (*perf.*) master
 (κύριος);
 and another it pleases with evil daring his neighbours (ὁ
 πέλας)
 to persuade, when speaking nothing sound from his mind
 (*plur.*);

and things above (μετέωρος) and the various settings (δύσις)
 of the constellations others

explore: thus the life of man is uncertainty (πλάνη):
 but I desire to attain (*aor. 2*) none of these things,
 but I should wish to have the renown of glory (εὐκλεία);
 for not beside the bowl and the banquet only

do riches bring pleasures to men,
 but they bear no small force in misfortunes. 490

When any wicked man speeds well in a community,
 it causes the minds of the better *sort* to be distempered,
 when they have the power of the wicked as an example.

Now who knows whether life (τὸ ζῆν) is death;
 while (δὲ) beneath, death is accounted life?

Now the wise hush up (συγκρύπτω) their family (οἰκεῖος) mis-
 fortunes.

Agamemnon, not even if holding an axe in both hands
 one were ready to dash it against my neck,
 will I be silent (*fut. mid.*), while at least I have just things
 to plead against you (ἀντειπεῖν).

Doubtless not (οὐ τάρ᾽α) Ulysses alone is crafty. 500
 necessity teaches *one to be* wise, even if one be slow.
 It is seasonable (ὦρα) for thee to have judgment stronger
 (κρείσσων) than thy anger;
 and do thou yield to necessity, and contend not with the
 gods.
 For what does wealth avail me, when at least I am sick?
 I would (ἂν) choose, possessing little (*plur.*) and day by day
 (καθ' ἡμέραν),
 to live a life free-from-pain, *rather* than to be diseased being
 wealthy.

I.

O beloved charm (θέληγτρον) of sleep, who the body of mortals
 Gently nursest (ἀτάλλω)! how ever, scaring thee from my
 Couch, have I chased thee away? for not any more dost thou
 pleasingly

Weigh down my eyelids, nor, refreshing me from toil,
 Steepest thou (τέγγω) my senses in sweet forgetfulness of
 evils.

Wherefore thee lying in smoky (πολύκαπνος) hovels (στέγη)
 All night (πάννυχος) lull (κοιμίζω) the shrill-sounding
 Night-flies (κώνυψ); and falling upon ill-spread pallets
 (στιβάς)

Lovest thou to sleep, rather than in the perfumed
 Chambers of sovereigns, beneath costly canopies (σκηνή), 10
 Soothed as to thine eyes with sweetest melody of songs?

Alas! I call thee a dull god, who cleavest to the squalid
 Bed of the poor, but one a royal couch

Filling (ἔχω) hast left sleepless, as when

In a city a watchman all night watches for (τηρέω) the bell.
 And what? hast thou not, upon the both lofty and dangerous-
 to-mount (δυσέμβατος)

Mast, fettered the eyelids of the sailor-boy (*Gr.* for the sailor-
 boy),

I. 1. 2. In questions, *πότε* is
 often added to increase the force of
 the interrogation; as in English,
 "why ever?" or, "why in the
 world?"

1. 5. Instead of the possessive
 pronoun, the dative of the personal

pronoun is often used: "my senses,"
φρένας μοι.

1. 12. "Alas!" *φεῦ*, to be prefixed
 to the line, and to form no part of
 it, as in *Æsch. Choëph.* 193, and
 frequently in other places.

And, as babe in cradle, rocked him snoring (κνώσσω)
 With the very surge of the salt billow?
 And that, when the wind, mingled with the fierce sea, 20
 Having laid-hold-on the curling waves, their huge
 Heads has lifted up, and amidst heaven's slippery (ὑγρὸς)
 Clouds has placed them (στηρίζω) roaring horribly (*neut. sing.*
adj.),
 So that Hades himself is awakened by the din.
 Hast thou not then been partial, Sleep, who thy boons
 At such hour bestowest on the wet-through sailor;
 But to a king, who has aiding him the night
 And silence, and whatever to bring slumber on the eyes
 Is wont (φιλέει) most, begrudgest to grant the same things?

*Re-translated from a Greek translation of SHAKESPEARE,
 Henry IV. Part II. iii. 1.*

II.

Cromwellus, I indeed said not from my eyes
 That ever I should drop (βάλλω) tears, not even in the utmost
 of evil;
 But thy truth (*neut. adj.*) and noble sayings me
 Have overpowered, so as to turn me to woman (*neut. adj.*).
 Now, then, let us wipe away the tears, and thou,
 Most beloved Cromwellus, up to thus much hearken to me:
 And when I meet with oblivion, as also I shall meet with it,
 And have been buried among damp and insentient stones,
 Where not any mention nor remembrance of me ever
 Shall exist any more (τὸ λοιπὸν), then surely, among thy
 friends, words 10
 Such as these shalt thou speak: These things enjoined (παραι-
 νέω) me
 Bolseius, himself once of mazy (πολύπλανος) honour
 Having trod the paths, and of glory the stormy
 Wave having passed, and explored the creeks (μυχός):
 Who, himself not having found land for himself, still

1. 29. The reference to the original passage in Shakspeare is added, that, by examination of it, and comparison with it, the beginner may see how to modify the original

English, and convert it into a more practicable form, as it were, intermediate between Greek and English.

II. 1. 8. Two epithets are often coupled by ἡδέ.

Having-thoroughly-learned by his own shipwrecks before,
 Pointed out to-me-at-least the safe way of fortune.
 And first my fall, and from what (*plur.*) it arose,
 I tell thee to mark, and to hate ambitious feelings (*τρόπος*):
 For these, no other thing, from their thrones the angels
 (*δαίμων*), 20
 Those of old, the race of heaven, drave out (*ἐξέστησα*):
 How then can man at least ever, though even being of God
 The image, benefit by these? But ever the last
 Of thy friends rate (*τιμάω*) thyself: and if one be thine enemy,
 Recompense him with benefits: for not silver
 Will make friends more than sincerity.
 And ever in thy hand offer (*προσφέρειν*) gentle manners,
 That thou mayst shun evil-tongued envy.
 And of terrible things regard none, while thou art just:
 And whatsoever things thou dost, do all for thy country, 30
 And for God, and for truth: and if really (*ᾧρα*) thouallest
 through (*ἐκ*) these things,
 Thou wilt die acceptable to God, and pure before men.
 And defend thy king——But now lead me into the house
 And from my hand receive this tablet (*δέλτος*): [*(plur.)*]
 It contains my possessions written on it.
 These things I for the king, of whom I received them,
 Set down (*ἐπιγράφω*), to the least matter; and to me alone
 Remains the folding of this holy robe,
 And my integrity (*εὖσεβὴς φρόν*); the rest no more belongs
 to me.
 Alas! most beloved Cromwellus, for if the love which for my
 King I had once, that, even as to a small part, 41
 I had devoted to God, *it had been well*; for not ever in old
 age
 Would he have abandoned me defenceless to my adversaries.

SHAKESPEARE, *Henry VIII.* iii. 2.

l. 16. "Thoroughly," by *διὰ* or *ἐκ* in composition with the verb; here "thoroughly learn," *ἐκμανθάνειν*.

l. 29. "Regard," in a way of apprehension, *ἐντρέπεσθαι*, with genitive of object.

l. 30. See notes on 208 and 189.

l. 42. The proposition to which the clause including *γάρ* refers, when it cannot be mistaken and can be easily supplied, is sometimes omitted.

III.

O my renowned son, thou knowest that
The strife of Mars is uncertain whither it will issue (*προ-
βαίνω*):

But one thing is not uncertain, what a harvest from victory
Thou art likely (*μέλλω*) to reap, thy country being subverted;
In recompense for which things, thy fame most hateful
hounds

Curses pursue; and one writing of thee, words
Such as these will throw out: a noble nature indeed
The man shewed, but that he blotted out for himself (*mid.*)
By the close of his deeds, having destroyed his country with
his spear:

And ill fame awaits him even in after-times (*μεθύστερον*). 10
Speak to me, son: dishonour me not, my child, *as thou art
doing*;

Though thou the finished strains (*ὑπέρκοπος τρόπος*) of majestic
Virtue cultivating, the soft gracefulness (*χλιδή*) of the gods
And their awful sovereignty (*αἰθαδία*) hast been imitating,
though being a mortal,

As one the wide cheek of the air with fierce
Thunders ready-to-tear, *though* nothing else than an oak
Meaning to rive with bolt moderately armed.

Son, why art thou silent? whether for a noble man to cherish
Resentment for things done wrongfully is it becoming?
But do thou—for not aught with him is there account of
tears— 20

Now speak in my stead, unhappy daughter;
Speak thou also with us, babe, beseech thy father;
Perhaps childish things more than reasonable things may
persuade him,

And yet, come, tell me, a greater obligation to a mother,
which

Of mankind owes? and then how lettest thou me prate
These things in vain, like one sitting in the stocks (*ξύλον*)?
Wherein allotting to thy parent the share which it was meet

III. 1. 2. Many verbs, of which 1. 16, 17. "Ready to tear,"
βαίνω is one, have in Attic no "meaning to rive," by future par-
active future, so that one must use ticiples.
the middle future.

Of thanks hast thou shewed thyself (*act.*)? *Thee* under-
her-wing she *as* a loving

Hen (*ὄρνις*) its chick (*νεοσσόν*), the desire of second issue
Having foregone (*ἀφίημι*), with cluck often indeed to battles
Sped *thee* forth (*προπέμπω*), and often thee again to thy
home (*plur.*) 31

She led in, bearing the all-honoured prize of victory.

Whereupon, if thou at least sayest that I ask unjust things, me
Spurn, spare not: but if at least *I ask* just things,

And thou wilt shut me out from the honour meet for me,
Thou, despising the *words* of thy mother, wilt both be inju-
rious, I am persuaded (*οἶμαι*),

And canst escape the great vengeance of the gods now wise
(*οὔτι μὴ*).

This man turns away (*ἐμπαλιν*), as it seems:

Dear ladies, now it is good (*δοκεῖ*) to fall before him,

Surely he must (*double ἂν*) be ashamed at the knee of sup-
pliant kinsfolk. 40

SHAKESPEARE, *Coriolanus*, v. 3.

IV.

And in this *interval*, as even to the gods I ever confess (*λέγω*)
Whatever things I do-amiss through the wanderings of
desire,

So, the *matters* of this love, how to the maiden that of me,
And to me that of her came, all will I relate to you.—

By all means, Othello, tell how these things are (*ἔχω*).—

The father of this *maiden* was (*τυγχάνω γεγώς*) to me

A friend; and often invites me to his house (*plur.*),

And questions me on the adventures of my life,

And the battles, as many as I shared, and of cities, ever

Longing to hear the hostile beleaguering (*προσεδρία*): 10

And I go through all the recital to him,

As it was even from *my being* a boy down to the then day.

And therein I told most disastrous chances;

And pitiable sufferings, by ships and on field of earth;

And how I am preserved, of destruction at the extreme

Limits, in the deadly breaches (*εἰσβολή*) of ramparts;

And how I am taken by hostile men,

And endure slavish life: then free

I pass over much sea and land a wanderer (πλάνης) ;
 And therein (see my devices) there was opportunity (πάρ-
 εστι) to tell of 20
 Both very vast caverns, and untrodden deserts,
 And precipices and rocks, and on-a-level-with heaven
 Peaks of mountains, and the raw-devouring race
 The Anthropophagi, tearing each other's flesh,
 And the *men* that under their shoulders their monstrous
 Head make-grow (αὐξάνω). Relating then (ἄρα) these things,
 Me Desdemone was very eager to hear :
 However (μὴν) she leaves not the *affairs* of the house for
 the sake of these things,
 But always having despatched those as quick as possible,
 Returning (στροφείς) back, she offered me an insatiate ear.
 Which things I having perceived, once her opportune 31
 Having taken, found some way to touch her soul,
 So that the maiden besought me out of earnest heart
 To tell the complete tale of my wandering,
 Of which she was indeed informed of small *parts*,
 But not at least accurately, so as to know it all.
 And I then indeed consented, and she often
 Listening bedews her cheek with tears,
 As I related (*gen. abs.*) aught of the things which once, being
 a youth,
 I suffered : and when all had been told, 40
 She gives me countless groans *as* a reward.
 How truly full are these things, says she, of wonder,
 And how pitiable things hast thou told, and things to be
 regretted (ποθεινός) with wailings !
 And even (μὴν) she wished she had heard nothing, but still
 She wished to receive of the gods such a man ; and thanks
 For these things she gave (ἔχω), and bade me, if I knew any
 friend any where
 That loved (*part.*) her, to teach him to tell all the things
 which I also *told*,
 For by these things was she to be persuaded.
 On this, I spake out my own *feelings*, and somehow she loved

1. 22. "On a level with," ἐξ-
 ισούμενα, ἐξ merely implying com-
 pleteness, as in ἐκτελεῖν, ἐξεργά-
 ζεσθαι.

1. 47. Some of the words of this

line belong to the following: it
 was not possible, retaining sense,
 to separate them entirely into their
 proper lines.

Me indeed herself for the sake of these misfortunes, 50
 And the-man-before-you (ὃδε) her, when I saw the com-
 passion of her mind.
 Such witchcrafts I-at-least employed,
 And here is the lady herself near, who will prove (*part.*)
 these things.

SHAKESPEARE, *Othello*, i. 3.

V.

Now at length (δὴ) come on, approach, Antonius, and ap-
 proach, I pray,

Hither to me, young man, prince Octavius ;
 Avenge ye your quarrel (δίκη) on Cassius alone.
 For surely with Cassius the joy of life hath died,
 Whom in the first place indeed those loved *by him* hate,
 And he that was a brother scruples-not (τολμάω) to insult,
 And as a slave they check me, and my faults
 They store up (φυλάσσω) in the folds of a tablet, written,
 So that they upbraid me with my misdeeds, having well
 learned them.

Surely (ἦτ') I could from my eyes with tears this 10
 Soul let-loose. And the sword indeed is at hand (πάρα),
 Again this my naked breast (*plur.*) is before thee (πάρα) ;
 in it is a heart

Dearer to me than the mines of Plutus, and than gold.
 Come on, if thou art a Roman, take forth from me (*acc.*) this,
 I will give my heart, *I* that begrudged thee moneys,
 Strike, as thou didst Cæsar before ; and I know well,
 Though utterly hating him, still
 Then thou wast loving him more than ever thou wast
 Cassius.—

Put away back thy sword within the sheath (*plur.*),
 And be angry even whenever thou wilt : it is allowed thee, 20
 Venture upon (τληῖμι) the utmost (πάν) : we will attribute
 thy violence to thy humour (λήμμα).

O Cassius, verily thou hast been yoked with a certain lamb
 That bears (*part.*) resentments as a broken stone *bears* fire,
 Which, much enforced, by constraint a transient (βραχὺς)
 Spark lets fly (*aor.*) and then is cooled again.—

Whether is Cassius come to this, to his friend Brutus

V. 1. 12. "This my," ὃδε, δ, the possessive pronoun being expressed by
 the article.

To become altogether a jest and a laughing-stock, when Sorrows and ill-tempered blood (βαρὺς θυμὸς) carry him away?

When saying those things, I also myself was ill-tempered.—Do you admit (ξύμφοιμι) this? then will not you give your right hand? 30

Aye, and my heart—O Brutus: to what end (πῇ) sayst thou this?

Whether lovest thou not me so much as to bear, If me, that which I have from my mother, the rash Temper (φύσις), makes forgetful of right things?

By all means: and therefore, when thy tongue over-bitter Is toward Brutus henceforward, deeming as to those things That thy mother chides (κερτομεῖν), not thou, I will endure it.

SHAKESPEARE, *Julius Cæsar*, iv. 3.

VI.

This royal infant, may she have God propitious,
Though in cradle, promises (εὐχομαι) to this land
To be a giver of countless blessings,
Which with time will shine forth: she shall be set forth,
(But few of the present [νῦν] men shall see this,)
To the princes then and to those after
A certain glorious pattern, for there was not in Saba of old
So much love of sage wisdom (πρόνοια) and virtue,
As one day shall be in her; all things that for a prince
(κοίρανος), 9
And all that are becoming for virgin dignity (σεμνῇ παρθένῳ),
Shall exist in her, and shall doubly be manifested.
The truth shall always nurse her (παιδεύω) tenderly (φίλως);
Holy thoughts shall always counsel her well;
She will win the love of men and their fear at once,
For she shall be most dear to her subjects;
But her enemies shall shake (φρίσσω) like an earth-born ear-
of-corn,

1. 27. "Laughing-stock." From the first person of the perfect passive, a derivative noun in *μα, ματος* is often formed, to express the object or subject of the action of the verb: thus, from *παίζω* "mock," *παῖγμα* "subject of mockery," or "laughing-stock;" from *λακτίζω*,

λάκτισμα an object for kicking.

1. 31. In tragic dialogue, an affirmative answer to a question is often expressed by *γε*.

VI. 1. 3. From a masculine in *ηρ*, as *δοτήρ*, the feminine is formed in *εῖρα*.

Hanging (νεύειν) their head to the ground for sorrow (*plur.*).
 All that is good is growing with her;
 In her time (ἐπὶ τῇσδε) every man, sitting by his vine,
 Shall reap the gifts of the earth, a feast sown-by-himself, 20
 With his friends singing-in-concert (ξυνάδευ) the joyous song
 of peace.

God (τὸ θεῖον) shall be rightly known among men;
 And those about her shall clearly learn fully
 The perfect way of honour, looking on her,
 For the sake of illustrious deeds rather than of birth
 Desiring to have the fair crown of glory.
 And these things are not fated to die with her,
 But as, if ever dies the celebrated bird,
 The maiden phoenix, there arises from her ashes
 A certain new bird, an equal wonder with the former: 30
 So she, released from this mortal darkness,
 Shall leave this glory to a certain noble man,
 Who, a successor shining (φανεῖς) from her honoured ashes,
 As some bright star, honoured equally (*neut. adj.*)
 Shall be established, enduring for all time.

SHAKESPEARE, *Henry VIII.* v. 4.

VII.

Old man, you are bringing before us (εἰσάγω) a certain
 strange (ὑπερφυῆς) suit;
 But yet the path which you walk in is lawful.
 The laws of this city are not able to stop you.
 Merchant, are you under penalty (ὑπόδικος) to this man?—
 Yes, he says.
 And do you confess that you contracted these contracts
 (ξυμβόλαιον)?—
 I confess it: I contracted them, and I deny not *asserting* the
 not *having contracted*.—
 But then it is meet that you take pity on this man, Hebrew.—
 For what compulsion *forces* me? tell me this plainly.—
 Compassion is not of constraint, but it is (*aor.*) gentle, 9
 And it drops as the verdure-giving (χλωρὸς) dew from the sky,

1. 28. The second syllable in *περί-κλυτος* may be lengthened, though a mute and liquid seldom lengthen the preceding vowel of a compounded preposition.

VII. 1. 4. See note on v. 31.

1. 10. An adjective often is used in the sense of imparting or communicating its quality, *χλωρὸς green*, or that makes green.

Watering the ground beneath with precious drink :
And it is twice blessed (χρηστός) ; for equally (ἐξ ἴσου) it
benefits

The giver and the receiver (aor. parts.) and always in the
highest

It is implanted highest, more for the well-throned
Sovereigns becoming than the gold-plated (χρυσήλατος) crown.
The sceptre indeed indicates the powers of temporal (θνητὸς)
sway,

Being an associate with honour and sovereign (παντελὴς)
authority,

In which consists (κεῖται) the awful majesty of kings :
But compassion is above (κρείσσων) this sceptre bearing,
For it has its throne in the hearts of sovereigns, 20
And is an associate with God himself from the beginning ;
And all the powers among mortals then (τηνικαῦτα)
Are most like to the Divine Power

When most justice hath been mingled with compassion.
Do thou then, though alleging just things, consider this well,
That with justice none shall be saved,

As many mortals *of us* as look on the sun :

When then in prayers we beseech the Deity (τὸ Θεῖον)
To shew (νέμω) compassion to men, these prayers us
Teach by all means to shew compassion to each other. 30

And I speaking-out these things, wish of pleas
Those *that are* thine, to mitigate the justice ;
Which if thou follow, this grave court (ἔδρα) before thee (ᾗδε)
It behoves to bear a just vote against the merchant.

May the deeds of myself fall on myself, on *my* head,
For I ask to obtain what the law gives,
The lawful penalty of the contracts.

SHAKESPEARE, *Merchant of Venice*, iv. 1.

VIII.

When (ἡνίκ' ἂν) opportunity of evil deeds is present, how
For the most part it easily persuades to do evil deeds !
For if thou hadst not been present nigh me,
On whose body was-inherent a stamp (χαρακτήρ)
And a plain sign, which fully-shewed thee ready
To dare things which bring disgrace on those daring them,

1. 26. "That," ὅθ' οὕνεκα, a pleo-
nastic form frequent in tragedy.

1. 35. Crasis of the article,
twice.

This murder would not have come into my mind,
 But I, having observed thy abhorred aspect,
 Seeing thee a most excellent co-operator in bloodshed (αἷμα),
 And utterly-wicked and bold in dangers, 10
 Cautiously in secret words, riddled-upon (αἰνίσσομαι)
 The slaying of the boy Arthurus, sounding thee:
 And thou to have the reigning *king* friendly
 Wishing, slewest wilfully a princely boy.
 For if indeed merely once thy head
 Thou hadst shaken, or then hadst hesitated, when
 I said what I proposed to do, but not openly,
 Or hadst turned thine eyes upon me, as doubting (ἀμνηχανεῖν),
 And hadst claimed-of (ἀξιόω) me to tell thee plainly what
 things I was saying,

I should straightway have been dumb from shame, 20
 Foregoing the counsels of my former thoughts,
 And thy fear would have occasioned fear in me.
 But thou well understoodst my *suggestions* by nods,
 By which again thou signifiedst thy meaning (λόγος):
 Yea truly (ἦ μὴν) thou agreedst with fearless heart,
 And then eager with savage hand thou didst
 This deed, of which to tell the name alone
 Both my tongue and thine equally was ashamed.
 Begone, base doer, nor look on me more.
 I am abandoned by my nobles, and there mock my country
 (πόλις) 30

Hostile armies in the very gates;
 And even in the very flesh of this body,
 Within these both of blood and of breath
 Confines, civil war agitates all things
 Between me and the avenging-furies (ἀλάστωρ) of my kins-
 man.—

It is fitting to arm thyself against other enemies,
 But let there be peace to thy soul with thyself:
 The boy yet lives, for this hand a maiden
 Is yet, having done none at all of the things thou speakest of,
 Nor hath it been blood-stained with murderous drops, 40

VIII. l. 10. "Utterly," with an adjective, often by a compound with πᾶν; "utterly wicked," παμπόνηρος.

l. 21. Certain adjectives, *former, present, ancient, future*, and others,

are often expressed by the corresponding adverbs with the article, ὁ πρὶν, ὁ νῦν, ὁ πάλαι, ὁ ἔπειτα, κ.τ.λ.

l. 23. "My suggestions, counsels, sayings," &c. τὰμὰ often.

And of deadly intents the base-counselling (ἀσχρομῆτις)
 Motion (ὄρμη) no way stole into (ὑπέρχεσθαι) this heart. No.
 But in the man before-thee (ὄδε) thou hast wronged his nature,
 Who am fierce-looking in appearance without,
 But within I cherish a disposition too gentle (*Gr.* gentler than)
 To slay an innocent boy with fell hands.

SHAKESPEARE, *King John*, iv. 2.

IX.

Come hither, hither, Hubertus, noble head,
 Dearest one, we owe thee not a small debt,
 And in the enfoldings of this flesh a soul
 Resides, which from thy loyalty of old
 Is conscious that it has received good, and purposes one-day,
 In-return-doing thee good, to lay *on thee* twice as great an
 obligation.

And not ever of thy oaths which thou swarest freely
 Has *my* remembrance died, dearest one, but on the tablets
 of my

Mind (*plur.*) they live for ever, carefully (εἵ) written.

Come then, reach out to me thy right hand. 10

I was ready-to-say something indeed, but these things to a
 better

Opportunity having adapted (προσάπτειν) I will declare, for
 almost in-some-respect

Shame forbids me (I call-to-witness heaven)

To tell thee how much honour I pay thee, Hubertus.—

King, I owe thee many thanks for these things (*gen.*).—

Not yet, friend, hast thou to say this justly,

But know assuredly thou shalt have; and though time creep
 very-slowly,

Still one day there will come, there will come a season to do
 thee (*aor.*) good.

I was indeed ready-to-say somewhat, but let those things fare
 well (προχαίρειν):

For now the bright (ἐπίσημος) orb of the sun 20

Blazes through the clear-sky (αἶθρα), and the proud day

IX. 1. 1. Long *u* of a proper
 name in any other language is
 generally expressed in Greek by
ου, Julius Ἰούλιος; *u* when merely
 lengthened by position is expressed

by *ο*, Publius Πόπλιος; short *u* is
 often elided, Lentulus Λέντλος, Ca-
 tulus Κάτλος.

l. 11. See note on III. 16.

Leading a train of empty delights
 And full of wantonnesses and of gawds, the words
 That *are* mine abhors: but if for me the brazen-mouthed
 Bell, clanging forth his iron-tongued voice,
 Announced the mid-course (διάυλον) of the nightly revolution;
 If this place, where we are standing, of graves
 Was some mound, and thou wast standing by me
 Stung (δάκνω) with the goads of countless wrongs (ὑβρισμα);
 And if the surly melancholic spirit 30
 Curdled thy blood, and rendered it sluggish, dense,
 Which, now ever bounding both up and down,
 Tickles (κνίζω) the veins (*Gr.* canals) of the mortal body,
 And into men's eyes inspires (ἐμβάλλω) foolish laughter,
 And elates their cheeks with idle merriments,
 A *feeling* opposed to my purposes;
 And if thou again couldst see me without eyes,
 And hear me without the hearing fountain,
 And answer-me-in-turn again without tongue,
 Practising intuition (ἐννοια), being blind, destitute of (δίχα)
 ears,
 Dumb *in regard* of ill words; I then might (ἀν),
 Nothing regarding the espial of day,
I might, I say, tell thee all my counsels;
 But now I must (ἀν) not tell thee—but still I love thee
 exceedingly,
 And certainly I deem thee to be friendly-minded towards me.

SHAKESPEARE, *King John*, iii. 3.

X.

Come on, come hither, Hubertus, many things to thee of old
 We owe-in-return for thy former attachment:
 And, dearest one, the soul which this body surrounds
 Knows well indeed that it has received good of *thee*, and to
 advantage
 Will repay this debt, in-turn-doing thee good.
 And for thy oaths which thou swarest willingly (*adj.*)
 With us there dwells (κεῖσθαι) gratitude alive and not de-
 parted.
 Give, I pray thee (δῆ), me the pledge of thy hand. There is
 somewhat which to say to thee

1. 36. τῆς is continually found, translation into English.
 without easily admitting of distinct X. l. 2. See note on VIII. 21.

I purposed (μέλλω) just-now, dearest one, but to a better Opportunity having suited it, I will-speak-it-out hereafter. 10
 However this at least know clearly, I am ashamed to tell
 How kindly I feel (φρονεῖν) towards thee, and love thy head.—

King, of a truth I have boundless gratitude towards thee.—

But there is nothing now indeed for which this
 To say it behoved thee, but there shall be in after-time:
 For a day shall come, though it may chance with slow foot,
 On which clearly by deeds will I shew my good-will.
 Be it so. A certain tale, indeed, I wished to tell to thee:
 Though to be silent is better; for in heaven
 The sun is driving, and the day in pride (*plur.*) 20
 Wantoning, and in a multitude of frivolous delights,
 Looks on us, and will not endure this
 Word hearing. For if now the brazen-mouthed
 Bell was clanging in the middle course of night;
 If here, where we stand, a corpse-receiving
 Grave-heaped enclosure was; and thou under countless
 Ills wast labouring, having suffered the extremes of extremes;
 And for thee some melancholic savage-minded resentment
 Was keeping thy blood curdled and thickened, 29
 Which for the most part is wont to boil, and in the channels
 To bound lightly, and in the eyes empty-minded
 Mirth hath kindled, and the convulsed
 Cheeks with childish laughter distends,
 Which to these counsels which I have extremely
 Hostile abides (*perf.*); if thou without eyes
 Knewest how to see, and without ears my
 Voice to hear, and to answer again
 Having a dumb expression, in thought alone
 Hearing me and seeing me and speaking to me;
 Neither should the sleepless espial of day, 40
 Nor the eye of the sun, have restrained me
 So as not to utter my whole mind to thee:
 But now I must not tell thee; but still I love thee,
 And thou at least also equally lovest me, as I believe.

SHAKESPEARE, *King John*, iii. 3.

1. 22. See note on V. 27.

fixed to words to which we cannot
 prefix our article.

1. 34. The article, to imply excellence or dignity, is often pre-

XI.

Prince, time bears on his shoulders a certain wallet,
 Where he carries alms (*πτωχικαὶ τροφαὶ*) for oblivion
That is swelled out with ill-requited kindnesses.
 These scraps from ancient good deeds (*Gr.* things well done)
 At once are performed and devoured;
 Now they are, and the-same-day they are forgotten (*perf.*).
 Then close to follow up the things done
 Preserves the fair-beaming brightness of glory;
 But on-the-other-hand, he that giveth up, just-like mail
 Rotted with rust hangs (*imperf.*) out-of-the-way, 10
 Taking-pride in the anciently-glorious monument.
 Go, seize, seize the forward path (*Gr.* path hence),
 For renown travels in narrow *paths*,
 Where one runs not that hath not run singly-treading.
 Hold fast, hold thou fast the way, for emulation then
 Genders blossoms of countless children,
 And every one of these in succession dogs thee (*κυνηγεῖν*);
 And if thou be turned aside (*gen. abs.*) or fall out-of-the
 course,
 Like to a tide falling-in-upon-thee,
 They outrun thee, leaving thee last. 20
 And, farther, thou shalt lie stretched out (*ἐκτάδην*), a ground-
 fallen
 Kicking-stock to those placed last:
 As any gallant horse fallen in the first-ranks
 Both trampled upon and stricken down.
 Therefore that the newly-done *deeds* of these
 Should prevail over thy old ones, even though they be greater,
 There is the utmost necessity: for of a well-mannered host
 To the feelings variously-turning time is similar,
 Who those indeed setting forth with pliant (*ὑγρὸς*)
 Hand dismisses (*aor.*), but of-a-truth the new-comer 30
 Grasps with flying outstretchings (*πέτασμα*) of arms.
 Laughter then commences indeed cheerful,
 But lamentation is a companion to it departing.
 By the gods, let not in-any-wise virtue hunt for
 Reward of its former being, for high birth,
 Courage, wisdom, beauty, zeal,

XI. l. 22. See note on V. 27.

l. 35. "Of its former being," τοῦ *πλὴν γενέσθαι*; the infinitive for the abstract noun, as we often find.

Friendship, love, good-will—in a single word, all things,
 Are-vassals (κλύει) of envying and blame-loving time :
 For, in generic relationship, kindred
 Nature binds together all, so that with one-way-flowing 40
 Reports they extol new-born gawds,
 Though moulded in ancient forms ;
 And *so that* dust leafed-over (χνοάζων) with thin gold
 They honour above gold that is dimmed (χρώζω) by dust,
 And each present is-naturally-disposed (aor.) to reverence
 the present object.

Whereupon, be not surprised any more,
 Because the present meetings of the Greeks
 Worship Ajax : for of things unsteady (ἄστατος)
 By the rush, easily to-be-caught is naturally (πέφυκε) 50
 The mortal eye, but not by things motionless.
 The popular cry of old was thine indeed,
 And now it might be, and again will be,
 If thou wilt not hide thyself in a living tomb,
 And thy glory sealed up in tents
 Wilt *not* hedge in, *thou* who here excelledst (*part.*) often
 with the spear,
 Who madest emulous missions among the gods,
 Who dravest Mars to strife of hands.

SHAKSPEARE, *Troilus and Cressida*, iii. 3.

XII.

Do not, I-pray-thee (δῆτα), these things at least. Long since
 of silver
 Some little treasure by a sparing life
 I have saved, *while* being the servant of thy father,
 Having prepared this as a foster-nurse for grey *hairs*, when
 Lame-making old age shall fall on my joints ;
Age, I say, heel-trampled and cast aside :
 Do thou, pray, receive this at my hand : and may He, that
 day-by-day
 Provides sustenance for sparrows and ravens,
 Be to me also a sustainer of my life henceforth.
 See, this is it. All this I give thee ; 10
 And willing with thee willing at least I will go as servant.
 I am indeed an old man as to appearance, but still I am
 strong ;
 For in my youthful bloom cultivating sobriety (*art. and infin.*)

My healthy blood I never with the flame
 Of maddening drinks tainted, nor shamelessly my strength
 Did I melt-out-of-me, pursuing baneful wantonnesses.
 Therefore the old age of him-before-thee, as a winter any time
 Hath come strong, is cold but still kindly.
 Come, I beseech thee, all things whatsoever a youth 20
 Could, I will do, labouring for thy sake.—
 O most excellent spirit, how thou among the men of old
 Shonest-forth in generous constancy of soul,
 Who with genuine zeal for their lords
 Toiling bare-hardships, not for the sake of gain :
 But now among men the contrary things are-usual,
 And none is willing to labour for his neighbours without hire :
 And every one having won his hire easily,
 As quick as possible gives up his former diligence again.
 But by thee, beloved head, not such things are resolved on.
 However at least, old man, tilling a withered tree 31
 Thou art labouring in vain, *a tree, I say*, of which the de-
 cayed branches
 Will not produce even one flower, the harvest of toils.
 But, if it seems good, we will flee together to a foreign *land* ;
 And before that we exhaust these moneys,
 Perhaps we may find for ourselves a little and a peaceable
 Maintenance, and an end of our wandering, as we roam.—
 Go thou, and I will follow thee to the end,
 As long as my life holds out, my son,
 Zealously with a faithful and constant mind.

SHAKESPEARE, *As You Like It*, ii. 3.

XIII.

It cannot be that not a most honourable disposition
 This priest still had, though being low-born,
 For from his cradle he was always indeed among the Muses,
 And those things he handled accurately, and he was ex-
 ceeding wise,

XII. l. 26. "The contrary things," τὰ ἐμπαλιν, the adverb with the article instead of the adjective.

l. 34. φεύγω, like many other verbs in Attic, has for its future

the middle future, φευξοῦμαι.

l. 37. "As we roam," by the present participle, in dual number.

XIII. l. 1. "It cannot be," οὐκ ἔστι.

And he plied a persuasive and honey-tongued mouth ;
 To his enemies indeed rough-of-address, bitter,
 But to his friends sweet, as never summer was.
 And if then he desired gains insatiably,
 (For this *way* he erred, I say not otherwise,)

However to give at least, and with a very liberal hand, 10
 He was forward, mistress ; and there witness for me
 The works of this man, the twin seats of the Muses,
 The goodly pair which he founded in you,
 O Ipsæcus, and thou, fair-turreted Oxonia,
 Of which one indeed fell at-the-same-juncture (*ξυμμέτρως*)
 with him,
 For it willed not to be left by him that founded it ;
 But the other, though still wanting the being completed at
 least,
 Is both so renowned as to its exceeding-wise art,
 And of a truth so much increases day-by-day,
 That his name shall not die, but him shall celebrate 20
 The whole earth, for the sake of this ever-remembered deed.
 At his fall (*part. aor.*) indeed I should most deem-him-
 happy, since
 Already at that time in the first place, indeed, in time at
 length
 He became-acquainted-with his own heart himself,
 And found how great a prize it is to be lowly-minded
 (*σμηκρὸν φρονεῖν*).
 And of a truth, greater than one of man's gift, a certain
 Honour, time, as it grew old, conferred on him ;
 In dying itself, he died worshipping God.—
 Would that (*εἰ γὰρ*) dying I may find some such
 Herald, who will set forth my deeds of my life, 30
 And will gird-round (*περιστέλλω*) me an unfading (*ἀκήρατος*)
 glory,
 A true mouth faithful equally with thee at least.
 For, whom living I hated most of mankind,
 For the sake of the words and the just feeling (*φρόνημα*)
 Of thee, who hast spoken truth with modest mind,
 Him I honour dead—may he obtain peace !

SHAKESPEARE, *Henry VIII.* iv. 2.

1. 13. *ἔμιν* is here to be shortened on the last syllable, as we find it in Sophocles continually.

XIV.

One being inexperienced in wounds jests at scars.
What object do I see? from above the house what in the world

Brightness brake forth? The risings indeed of the sun
This light is, and Iulia is the sun.

But come, awaken thee, fair-beaming sun,
Kill the envious moon, for also with sorrows
Hath she all melted away already, and is withering,
Overcome by the beauty of thee at least, her maid.
Serve not now any more her that envies thee,
And the virginal vest which thou wearest upon thee, 10
For it is green and sickly, and it none but
Fools wear, as quickly as possible put thou off.

My lady hath appeared, of my heart
The dearest object (*plur.*)—how I would she knew this!
She speaks somewhat, she speaks, and still said nothing:
what then?

The voice of her eyes charms me, and I will answer.
Why, I pray, am I shameless? she addresses not me.
For in heaven such as are-the-fairest (*καλλιστεύομαι*),
Some two stars, having business (*ἀσχολεῖν*), of the maiden
Are imploring the eyes, until they come back again, 20
To shine down in the spheres of them:
And what if, being-changed-in-abode, in the dells (*πτύχη*) of
heaven

Were those *eyes*, and those *stars* in the maiden's head?
In truth, in-comparison-with the maiden's bright cheek,
The stars would be obscured, as a torch by the sun;
And her exalted eye through heaven
Would send forth a far-beaming blaze, of the birds the songs,
The morning *songs* I say, exciting, as if darkness had fled.
See how she has leaned (*ἔχω with aor. part.*) her cheek on
her hand!

Would I were a glove upon that right hand, 30
That I might touch (*indic.*) that cheek!—

XIV. l. 10. "Which thou wear- *Gr.* "how she ought to know."
est upon thee," *ἐραμπίσχομαι*, with 1. 28. "As if darkness had fled,"
double accusative. *ὥς*, with genitive absolute.
l. 14. "How I would she knew,"

Ah me—

She spake : bright divinity, speak again ;
 For so, so shinest thou above me,
 A night-gracing (νυκτίσεμνος) ornament, as from heaven
 A winged messenger appears to men,
 And they astonished turn up their eyes,
 And lean back, and on the lazy-paced (βραδύστολος)
 Clouds the god they behold riding,
 Navigating with wings the bosom of the air.— 40

O Romeon, wherefore, I pray, art thou Romeon ?
 Deny both thy father and thy name ; but if thou wilt not,
 Swear to abide a faithful lover of me (ὄδε),
 And I stand aloof from both house and race.

SHAKESPEARE, *Romeo and Juliet*, ii. 2.

XV.

To-day I myself with prince Amieus
 Crept after the man, of an old oak
 Reclined under the shade, of which *oak* the ample-enfolding
 Root stooped-forward, overlooking the streams,
 Which brawl flowing-along this wood :
 Whither also some wretched stag, who elsewhere had been
 maimed,
 Injured somewhere by the huntsman's hands,
 Came up for the deadly breathings-forth of life :
 And truly such lamentations the unhappy animal
 Raised, prince, that almost his hide even 10
 Was bursten asunder with hardly-breathed sighs :
 And from his eyes down his innocent nose dense
 Drops of tears coursed one another,
 A piteous chase to look on ; and thus he densely-haired
 Looking sluggish, and by the melancholy
 Iäches much observed in this *time*, by the extreme
 Brink (*plur.*) of the swift streams was standing,
 Increasing them with tear-flowing tide.—

What, I pray, said Iäches ? did not he some sage
 Maxim utter about this sight before him ?— 20
 Yes, and diversifying it in countless ways he compared it.

XV. 1. 2. Crasis of the article 1. 21. See note on V. 31.
 τοῦ with ἀνδρός.

First indeed, prince, thus the circumstance that the beast
 Wept into the plenteous stream, did he touch ;
 Alas, alas, poor stag, thou the substance
 That *is* thine, transferring, as it is instinctive in mankind,
 Givest more to him that had too much before.
 Then seeing him alone, abandoned,
 And neighbourless as for his fastidious fellows,
 Rightly, said he, go these things, for truly of thy friends
 Calamity hath banished the influx. 30
 And seeing a multitude of stags full of pasture,
 Carelessly bounding past, and not calling to
 The wounded one to fare-well, he sorrowfully-speaks these
 things :
 Go, ye sinewy and fat citizens,
 Go ye, for thus now it-is-the-custom every where:
 Why look ye on this utterly-destroyed one before you ?
 Thus both the country and the town and the mansions
 Royal he inveighs-against with words *that are* upbraiders ;
 And besides he rails at this the life of us,
 In-one-word declaring surely these things, that overmighty
 Tyrants only, and lawless intruders, 41
 And worse than these are we, who the beasts
 Affrighting thus utterly (*Gr.* from-the-foundation) chine them
 In their own lawful abodes.

SHAKESPEARE, *As You Like It*, ii. 1.

XVI.

Not ever once, prince, a revulsion (*ἐπιστροφή*) of terrors
 Such-as-these have I had, now however (*γὰρ μὲν*) fear pos-
 sesses me :
 For some things indeed it was *possible* for us to learn, having
 heard
 And ourselves seen ; and new things has announced (*ἔχω*
with aor. part.)
 One present within, what horrible to look on
 Portents the nightly watchmen have seen :
 In the mid streets a lioness brings forth
 Whelps : and the sepulchral abodes wide yawning
 Have given up the dead that were hidden (*perf. m.*) below :
 And on the clouds' tops fierce warriors in mail, 10
 fiery mail, men crowded in bands

And squadrons, preserving the well-arranged order of fight,
 Arouse combat, from whom blood-dropping dew
 Have dripped upon the citadel beneath,
 And the air hurtled (*φρίσσω*) as if with warlike (*ἀρείφατος*)
 din,

And one might (*Gr.* it-was-at-hand to) hear horses' neighings,
 And the groan of men fallen in slaughters:
 And with weeping and wailings shrieking ghosts
 Overspread the city: assuredly these things past describing
 (*Gr.* greater than speech)

Have appeared, Cæsar, and me at least they confound with
 terror,— 20

What, I pray thee, is avoidable, for which from the highest
 gods

The fate-assigned issue abides immovably?
 Still Cæsar shall go forth, since equally to men,
 To all and to me, is there concern with these predictions,—
 When the poor indeed die there appears no
 Comet star, but heaven itself blazing
 Shews afore (*perf. m.*) to princes deadly fate.—
 Even many deaths have the feeble-minded of men
 Endured before dying, but a brave-souled man
 Tastes (*aor.*) once the fated end. 30

But that man should fear, that, of whatsoever things there is
 knowledge,

Of all wonders appears to me the highest:
 Since, at the destined season, no-wise to-be-escaped
 Fate brings the inevitable end.

SHAKSPEARE, *Julius Cæsar*, iv. 3.

XVII.

Worms (*εὐλή*) and tombs and monumental (*ἐπιτύμβιος*) in-
 scriptions

Are to be with us the remainder of our talk;
 Come, let us write on the dust, making tablets (*δελτοῦσθαι*)
of it

The tearful tokens of grief with dew of the eyes.
 And guardians of our houses, and inheritors of our possession

XVI. 1. 23. The present of *εἰμι* the force of a perfect.
 and its compounds has the force of XVII. 1. 2. "Are to be," *ἄν*,
 a future, just as that of *ἔκω* has with optative.

Let us choose for ourselves : yet of a truth not these at least,
 since what are we fated (μέλλειν),
 Departing (φροῦδος), to leave, except our bodies, to the earth
 Cast forth unhonoured, without the pomp (χλιδῇ) of-past-
 times (ἡ πάρος) ?

His indeed are our deep furrows,
 And we ourselves, and, in plain words, all things, 10
 Nor is there aught else our own (ἴδιον) except death (*Gr.* to
 die),

And the sorry (εἰτελῆς) model (τύπωμα) of barren earth,
 Enough (ὅσον) only to cover the body with thin paste
 (πέλανος).

By the gods, reclining on-the-ground (χαμαί) let us recount
 In stories the sorrowful adventures of kings that have died :
 How some indeed war (*Αρης) hath undone ; and some from
 their thrones

Have been cast forth (ἐκπεσεῖν) ; and another the avengers
 haunt (ἐκφοβεῖν) .

Of-those-whom he himself deprived of rule and of life ;
 And another slumbering in the night hath been undone ;
 And another by his wife by poisons ; by violence at least
 surely 20

They all. For in the hollow cavity (κύτος) of the crown
 Which surrounds the mortal (βροτήσιον) head of a king,
 Death sits on thrones, and in it the antic (κέρτομος)
 Mocks at the royal (τύραννος) ornaments of state,
 Allowing him the bare gift of air, for a time,
 A certain short *time*, scoffing at him (ἐγκαθυβρίζειν) in cruel
 ways,

And *allowing him* to look death with stern eyes, after-that
 Him he-hath-made-utterly-conceited (ἐγχαννῶ) with vain
 haughtiness,

As if forsooth (δῆθεν) this fleshly encloser (ἔρκος) of the soul
 Were fortified around with brass. Thus him with delights 30
 He humours (θάλλειν, *aor.*), and then comes the end, and the
 point pierces,

The point, I say, of a little arrow pierces this barrier (ῥῦμα)
 of walls,

And the king departs (*perf.*) disappearing (φροῦδος). No
 longer (πλέον) shall there cover

1. 9. "Our," by the dative of the personal pronoun. jective, ἐννυχος, as often in Latin *nocturnus* and *diurnus*, "by night,"

1. 10. "In the night," by an ad- and "by day."

Any-one of you his head, nor with reverences too
 Solemn, for the future, shall mock at (ἐγκατιλλώπτω) a mortal.
 Forego your ancient respect—cast away of reverence
 The paternal traditions, and the ministerings (ὑπουργία) of
 attendants;
 For *ye are doing* no other thing than mistaking me (ἀγνοεῖν)
 continually to-this-time (δεῦρο).
 At least of-a-truth, the same bread with you feeds me too ;
 Lacking I am pained (ἀλγῶ), and I taste (*mid.*) sorrow ; of
 friends 40
 And of help I too have need (δεῖ καμέ) : then, one subject to
 (ὑπήκοος) these things,
 How forsooth (δὴ) was it fit to call to my face (ἀντανδᾶν)
 king by name (*acc.*) ?

SHAKESPEARE, *Richard II.* iii. 2.

XVIII.

Know'st thou (*perf.*) not, of a truth that heaven's searching
 (μαστήριος)
 Eye, whenever (εἴτ' ἂν) below the well-rounded earth
 Concealing itself, it gives light to the regions beneath,
 At that *time* bandits and fierce robbers
 Roam here concealed in darkness,
 Bloody with violent outrage (ὑβρις) and slaughters ?
 But when rising up above this terrestrial
 Ball, he fires with rays the loftiest branches
 Of the eastern pines (πεύκη), every where within the recesses
 Darting (ιάπτειν) his light, the discoverer (ἐπίσκοπος) of un-
 hallowed *deeds*, 10
 Then straightway (ἤδη) murders, treasons, and at-the-same-
 time the forms
 Of deprecated (ἀπευκτὸς) crimes, of their nocturnal veil
 Bereft, openly and naked to view (*aor. infin.*)
 Stand beneath the light, and shuddering (*perf. part.*) with
 trembling
 Themselves at (πρὸς, *gen.*) themselves. And thus (ὡσαύτως)
 I say that this
 Plunderer and traitor in nocturnal outrages
 Long hath wantoned (*part.*), since the time when wandering
 We were-amidst those dwelling (ᾠκισμένος) beneath.
 But when he shall have seen from our eastern thrones

Us rising, a cloud of shame
 Will dye the face *for him* conscious of his treasons ;
 Nor will he dare ever to look on the light of day,
 But will fear himself his own misdeed. •
 For not of the rough stormy sea
 The boundless water to wash off a king's
 Holy anointing is able, nor of mortals in the
 Counsels is there might, so that even God's
 Chosen deputy (ὑπαρχος) *they can* cast-forth from his throne
 (*plur.*).

And as many as the enemy by force having collected leads,
 Against my golden crown sharp (δξύτομος) darts 30
 Cast-in-brass (χαλκήλατος) aiming, God, opposed to
 Each of these, supplies a bright angel,
 A heavenly defender, for his beloved Richardus.
 And where celestials take part of (συλλαμβάνειν) the fight,
 It-must-be-that (ἀνάγκη) the weak courage of mortals fall,
 For God fights for the right (τὸ δίκαιον) in all things (πάντα).

SHAKESPEARE, *Richard II.* iii. 2.

XIX.

Most excellent king, that thou from too soft feelings
 And from this harmful pity shouldst desist, it is fitting.
 Come, say, on what wild beasts looks the lion
 With gentle eyes? not on that which with violence
 Invades his lair: and to the mountain-traversing
 Bears, to lick (λιχμᾶσθαι) the hand of whom is it pleasing?
 Not surely *that* of those who from them before their eyes
 Carry off their cubs (σκύμνος): or who boasts
 To have escaped the bites of the lurking (κρύφιος) serpent?
 Not he that has fixed his pain-giving (ἀνιπαρὸς) foot on its
 back (*plur.*). 10
 And in truth, when trampled on at least, its little head
 The worm (σκώληξ) lifts (*mid.*) in anger, and peck (δάκνω)
 Doves in aid of (ἀρωγὸς) their little broods.
 But thou art not such, but when thy throne (*plur.*)
 Ambitious (ὑψηλόφρων) Urcus aspired at (ὀρέγεσθαι) by
 force,

XVIII. 1. 29. "The enemy," δ. arises the use in Greek of the
 From the use of the article with simple article to denote "the ene-
 μὲν and δὲ in opposition, probably my."

Smiling thou stood'st by the man, when he looked upon
 (*part.*) thee
 With a hateful and brow-knitting (*ξυνωφρωμένος*) counte-
 nance.
 And he, born the subject of others, not a king,
 Had forethought (*πρόνοια*) for his son that he might become
 a king,
 And himself his own seed, *like* a father that-loves-his child
 (*φιλότεκνος*), 20
 Was forward (*σπεύδω*) to aggrandize: but thou, who art a
 king by birth,
 Having received from God a most goodly son,
 Hast then consented (*καταινεῖν*) to cast him forth unhonoured
 From his paternal inheritance, a most unloving father
 Being proved by deeds. Seest thou not? the races of birds
 Bear their young, *though* not possessed (*ἐπήβολος*) of under-
 standing.
 And indeed it is fearful for them to look on the face (*στόμα*)
 Of men, but still their new-born issues (*βλάστημα*)
 Who hath seen them not defending? when with the wings,
 Which before at least terrified (*ἐπτοημένος*) they used for
 escape, 30
 With these, *and* not with others armed,
 They join (*ξυνάπτειν, aor.*) battle with man, if he climb (*part.*)
 For the robbery of their beloved nests, and refuse not
 To buy the safety of their young by *their* death.
 I am ashamed of thee, my liege (*δέσποτα*), thus soft
 When I see thee. Why imitatest thou not the temper
 (*φύσις*) of these?
 Would it not be a hard (*δεινός*) thing, that this youth,
 This beautifully-formed youth before-us (*ᾧδε*), for his father's
 fault (*οὔνεκα*)
 Should fall from his ancient throne, and then at length (*δὴ*),
 Having begotten a son, should thus speak to him— 40
 What things my father's fathers won for me,
 My father thoughtlessly and carelessly lost?
 A reproach not to be borne. But, by the gods,
 Look on thy son, O king; and looking upon this
 Manly countenance (*ὄμμα*), the presage (*μάντις*) of happy
 fortune,

XIX. l. 32, 33. The words that form these two lines are unavoidably intermixed in the English.

Be emboldened and be sharpened as to thy fearful heart
 To preserve the things now belonging to thee (παρὼν), and
 of them preserved
 To leave when thou art dead this boy before-us the possessor.

SHAKESPEARE, *Henry VI.* Part 3, ii. 2.

XX.

A prophet I appear to myself inspired (ὀρμᾶσθαι) by the gods
 Just-now (ἀρμοῖ) to have become, and as one at-the-point-of-
 death these things

I would say of him, whither (ποῖ) *in regard to* of fortune he
 will go on.

It cannot be that ever this hot-minded insolence
 Should blaze forth a long time, since self-excited (αὐτόσσυτος)
 Violent fire is wont soon to decline (μαραίνομαι);

Small-rain (ψακᾶς) is lasting, but the suddenly roaring
 Hurricane (τυφῶς) is short, and any one speedily
 Hath fainted (ἀπειπεῖν), who at the first hastes on too much.

Aye farther (καὶ μῆν), the food hath destroyed many a
 gluttonous (λίχνος) one 10

Eating immoderately; and unsparing of its resources
 Light vanity (χλιδῇ) in the manner of an all-devouring cor-
 morant (λάρος)

At length (*Gr.* ending) with-its-own-hand tears its own body.
 Surely fearful things suffereth the awful throne of sovereigns,
 The highest veneration of this very-great earth,

For this is the seat of Mars, and it hath become a second
 Island of the blessed, and haunt of the deities,

And a fortress fortified by (ὑπαὶ) nature, from infection (νόσος)
 To become a bulwark, and from hostile right-hand.

And this is the flower of mortals, and is perfection (*Gr.* the
 whole) in little, 20

Just as (ἄπερ) any stone, all-round, by the silver-spread
 Sea's encompassing (σφενδόνη) it lies surrounded,
 And that *sea* is constituted instead of a rampart for this land,
 And a defensive trench for its dwellings, of communities
 Less happy so as to fence-off the envy.

Yea, farther, this happy plain of the British land
 Hath been both the nurse and the teeming womb (*belongs to*
 the next line) of noble

Sovereigns, and their much dreaded glory

They having received for the sake of both their blood and race,
Do then shine-out (πρέπω) among mortals, far from their
dwellings 30

[Both for their godly zeal's and their high-born valour's
Sake having been honoured] where for mankind

Having died among the Hebræi, a stubborn people,
The divine Son of Maria received burial.

And yet, dear though she be, and a land the dearest
Souls nursing, and reaping honourable

Reputation among men, yet, nevertheless now (τὰ νῦν)

[But I say it at the deathly breathings out of my life]

Hath *she* been trafficked with, how do ye think, like (ἀλιγκία)

To fields or to mean tenements (οἰκητήριον), 40

She who ere this by the all-powerful billow

Was held in, and her stony (κραταίλως *belonging to next line*)

beach the envious assault

Of the sea-dwelling god used-to-beat-off.

But now on the other hand the land is bound in with dis-
honour,

With waxen blots (κηλῖς), and of covenants

With rotten tablets, and she who hitherto always mortals

Was wont to conquer, now hath been conquered shamefully

Herself by herself; but if this reproach

Ever should be no more (φροῦδος) at-the-same-time-with (ξύμ-
μέτρως) my life,

Of-good-cheer thenceforward will I bear death (*Gr.* to die). 50

SHAKESPEARE, *Richard II.* ii. 1.

XXI.

Come on (εἶα) gales, will ye not of your furious blast
Be unsparing (*Gr.* spare nothing), *so as* to burst asunder
your jaws?

Whirlwinds, and hurricanes, with grievously-cold inundation
Drown (ποντίζω) the temples with the very pinnacles (ἀετός):

Come ye joint-effectors of thought, glowing,

Blazes, the vaunt-couriers of oak-cleaving thunderbolts,

Burn ye (*opt.* with ἄν) this my (ἄμους) hoary head, and thou,

All-shaking (τινακτεῖρα) thunder, beat-flat (σφυρηλατεῖν) the
well-rounded

XXI. 1. 2. Insert μή οὐ, as in τί πᾶν; Æsch. Prom. 630. See also
ὅητα μέλλεις μή οὐ γυγνώσκειν τὸ Æsch. Eumen. 290. 874.

Earth's thick rotundity, and the moulds of nature
 Tearing asunder (*aor. part.*) spill the germens 10
 As many as give-birth-to (*ἐκφύω*) the faithless race of men.
 Be thou (*aor.*) gluttoned *with* roaring (*part.*), and burst on me,
 fire,
 Spout (*καχλάζω*), rain, for *neither* fire nor winds,
 Not rain, not lightnings have I begotten (*ἔχω with aor. part.*),
 Never have I condemned faithlessness on your part (*Gr. of*
 you), no,
 Never have I placed-in-your-hands sovereignty, not with
 children
 Equally *fondly* (*neut. plur. ἴσος*) have I addressed you ever,
 neither-in-return (*ἐμπαλι*)
 Owe-ye-back any service to me.
 So then (*πρὸς ταῦτα*) be ye gluttoned hurling down on me
 Horrible things, and here I (*plur.*) stand your slave 20
 A feeble (*Gr. jointless*) poor dishonoured old man.
 But-yet slavish-minded tools (*ὑπηρέτης*) I call you,
 You, who with a pernicious pair of maidens
 Having joined (*ἐναρμόζω*) high-engendered battles
 To this hoary (*λευκανθής*) head of one so old (*τηλικόσδε*)
 Do-despite (*ὑβρίζω*) foully, for how was not this foul?
 But now let the greatly mighty *gods* who the high-raised
 Dreadful strife of opposite-blasts (*Gr. contrary-blowing dis-*
 cord), this-before-us (*ὄδε*) maintain,
Let the gods, *I say*, search out those hostile to them.
 Thou there (*οὗτος*)! and why shudderest thou not? who in
 thy mind (*plur.*) 30
 Art-conscious that thou livest with (*Gr. living with*) undi-
 vulged crimes (*ἀμπλάκημα*),
 Unsmitten by justice: begone, blood-stained hand,
 Hide thou thyself—hide *thyself*, O false-swearer
 In speech good, but in deeds that art (*Gr. being*) impious.
 Be ye shaken-to-pieces (*aor.*), O crafty one, whosoever secretly
 Stealing-on (*ὑπέρχομαι aor.*) and even (*γὰρ*) maintaining spe-
 ciousness (*Gr. the specious*), hast dared
 To become the slayer and assassin of mortals.
 Come forth, O pollutions sealed-up-within,
 That ye let-loose, your bars having been broken, these terrible
 (*ἔμφοβος*)

1. 9. *πῶλος* is not only the axis, but the whole sphere. See Stephens's Thesaurus on the word.

Summoners should cry-grace (σαίνω), it is meet : but *not that*
I should, for what belongs to me (τάμὰ) . 40
 Are rather *ills* suffered than *ills* done.

SHAKESPEARE, *King Lear*, iii. 2.

XXII.

Conceive now any season, when uniting (ὁμοῦροθῶ)
 With murmur creeping slowly (βάδην) the still (νῆνεμος)
 darkness

Fills the great gaping (ἀμφιχαίνω) vessel of the æther.

For through the hollow-wombed night a sound,

A certain double *sound* hums in the intervals of war ("Αρης)

Sounding-low (ὑπηχεῖν) indistinctly, so that the posted (*perf.*)

Sentinels almost receive one from another

Whispers, the secret interchanges of watch-words.

And fires shine-opposite to fires, flame,

Yellow *flame*, *I say*, breathing-out, looking through which
 the soldiery ("Αρης) 10

Of both sides (διπλοῦς) sees the darkling countenance of
 both-sides

And then of the horses, as of those raging-forth opposing *cries*

To horses *of the other army*, the heaven-ascending neighings,
 full of boast,

Pierce night through its ears, and the horsemen

Within their tents their armourers (*Gr.* iron-smiths)

Accoutre (κοσμεῖν) with full armour, and by hammers

With speed riveting the coats-of-mail so as to be well-fastened
 (εὐπαγῶς ἔχω)

Already give-as-prelude (φροιμιάζομαι) a certain fearful sound,

And from the fields the cocks (ὄρνις) crow shrilly,

And the brazen bell (*belonging to the next line*) announces
 the deep twilight, 20

Inasmuch-as (ὥς) the fourth watchman is drawing-his-lot.

And assuredly on that side, in the full-manning of their army

Priding themselves, and in light-minded thoughtlessness

The hot and too high-minded soldiery of the Gauls

For their antagonists (ἀνθάμιλλος), those *rated* equal to nothing,

1. 41. See Soph. *CEd.* Col. 248. two corresponding words, διπλοῦς
 XXII. l. 11. Place together the διπλοῦν.

Are trafficking with dice ; and among them there chides
 Many a one the slow-paced night, with what lingering
 And *how* in the manner (*plur.*) of a hateful and deformed
 witch (ἀγυρτρία)

She limps dragging-forth along the road her lame foot.
 But the others, like easy victims, at-the-point-of-death
 (θανούμενος), 30

The British men patiently by their fires
 Are sitting, pondering on the morning conflict ;
 And having at the-same-time both the gesture of sorrowing
 ones,

And fleshless cheeks, and
 Garniture not unexercised in battles
Before the moon, the eye of night, to look upon.
 They appear (πρέπω) the likenesses of terrifying (ἱμφοβος)
 shades.

Now of this utterly ruined host, the majestic
 Leader, any one beholding, as both to tent and
 To fire, one at one time, another at another time, he turns
 his steps (*Gr.* foot),

How could one not praise : " O gods, grant that glorious, 40
 And not unheralded, such a head may become ! "

For then, going forth, he tends the whole army,
 And modestly salutes them, smiling at the same time ;
 Yea and (καὶ δὴ) calls them kinsmen, friendly men,
 And fellow-countrymen, under three terms-of-address (πρόσ-
 φθεγμα).

Aye, and on his noble face at least there is not an indica-
 tion,

By how great an army he is conscious that he is surrounded
 (*part.*),

Nor again yielding at all to the toil of watchings all night
 Hath he changed the bloom of his colour, but to-look-on he
 shines forth (πρέπω)

Fresh (ὕγις) and bearing-up outruns toil, 50
 Ever retaining kingly and cheerful semblance ;
 So that if any one wretched pines away as to his pale eye,
 Looking on him, on-the-spot, he is emboldened,
 Whose liberal eye, like any sun,

1. 39. *One at one time, another at* in πρὸς ἄλλοτ' ἄλλον πημονή προσ-
another time, by ἄλλοτ' ἄλλον, as ἰσδνει, Æsch. Prom. 276.

Alone (εἰς), on all confers (χαρίζομαι) a certain common boldness,
 Making-glow cold fear by friendly looks (αὐγῇ).

SHAKESPEARE, *King Henry V.* Act iv., Chorus.

XXIII.

The present conflict (*next line*) appears to proceed as that of morning (ἑωθινός),

When the dying clouds (*next line*) join battle

Against the light of the rising (ἀντέλλω) sun;

And when the shepherd, warming his nail by breathings,
 Calls it neither night nor perfect day.

Now indeed it sways (προσέρπω) this way, as a great wave

Which by constraint of the sea-tide (ποντία πλημμυρίς)

Hath come to encounter against the blast; and now it preponderates there,

As when the same sea (*next line*) any time, having been constrained (ἐξαναγκάζω),

Yields to the strong might of the winds: 10

And at one time the sea prevails, at another the blast:

And each (ἐκάτερος) in turn (μέρος) is stronger, and weaker,

And always pressing breast (*plur.*) against breast, by force,

A hard wrestler, holds out (καρτερεῖν) for victory,

Yet neither graced-with-victory (καλλίνικος), nor conquered;

And thus the terrible conflict is equally-balanced.

Now by this bank will I lay down my body,

And let the might of victory be *that party's* whom (*gen.*) God wills.

For my queen, and the chief Cliphordius, me

Have thrust aside from the battle, giving out (ἐνδατεῖσθαι) words, 20

And adding to them with an oath, that certainly most

In my absence (*gen. abs.*) the affairs prosper.

Would I were no more! but with God's *permission* it shall be said:

For what are mortal *affairs*, except both grief and sorrow?

Alas me! for I think he has met with (κύρω) a happy life,

Who was born nothing else than a (τις) shepherd,

And, as I *do* now, sitting on a hill (λόφος),

And dexterously on dials drawing strokes (τύπος),

Shewing the course of time, bears-to-the-end (ἐξαντελεῖν) life,

That he may learn the progress (*Gr.* foot) of time, how it
proceeds, 30

Just (*ποτε*) how much time will fill up the share of the hour,
And how much the measure of the complete (*τελειοφόρος*) day,
And how many days fill the period (*κύκλος*) of the year,
And how much length of life a mortal may lengthen out.

SHAKESPEARE, *King Henry VI.* Act ii. Sc. 5.

XXIV.

Of a truth, the things which hope is wont (*φιλεῖν*) to propose
abundantly

In the beginnings (*φροίμιον*) of human plans,
These abide not by the assurances of-fair-fruit (*καλλίκαρπος*);
For in the intricacies (*Gr.* folds) of the inordinately high-
raised (*ὑψίζυγος*)

Deeds, necessities hard-to-resist spring up.

As then, by the collection and conflux of sap (*ὀπός*), knots
(*πλοκή*)

Foully harm the pine, sound before,
Hindering it by tortive deviations (*διάστροφος πλάνη*),
So that no more has it ever again (*αἰθις αὖ*) straightened its
growth,

So neither, men, hath there sprung up now any new (*νεόγονος*)
thing, 10

That thus behind our former (*πάροιθεν*) hopes we
Have been left far, Troy' (*next line*) being even on its founda-
tions still,

Though besieged seven years;

For doubtless also all of things done before,

As many as we know inscribed upon tablets,

Trial, hindering them, so as to reach not the mark,

Has forced-aside, and perverted (*παραλλάσσω*) by force,

So that not to the stamp of the form (*next line*) which the
parent mind gave,

Of the form, I say, indistinct and hard to discern, do they'
correspond (*ὁμορροθεῖν*).

And why then, princes, such things as now we are busied in
(*σπουδαζω*) 20

Are ye ashamed looking on? deeming these things

A reproach to us, when they are even nothing else than (*πλήν*)

The impediments (*ἀμβολή*) from (*gen.*) supreme (*ὁ μέγιστος*)
Jupiter, that

He may see among men firm perseverance (*Gr.* to persevere
 firmly, ἀπριγδα),
 Of which certainly the perfection (κάλλος) in the good-will
 indeed of fortune,
 It is (ἔχει) impossible for those seeking to find out :
 For both the man who is heartless (ἄσπλαγχνος) in nature,
 and the brave-hearted man,
 And the fool, and whosoever was possessed (ἐπήβολος) of sense
 (φρένες),
 And those who have learned well, and those of men who have
 not, and the *dispositions* 29
 Easily-flexible, and the hard ones, then (τηνικαῦτα) somehow
 All appear to be brothers (*neut.*) and akin.
 But when a stern and brow-knit (ξυνωφρυωμένος)
 Countenance showing (νωμῶν), the goddess roars like (ὅπως)
 winter,
 Then therefore the divine *Power* breathing-out around
 A certain blast (φύσημα), shared-by-all (κοινός), as with the
 irresistible (ἀδῆριτος) might
 Of a winnowing-fan (λικμός), parts the light things far-off with
 its breath :
 But to whatsoever there is weight and excellence together,
 this
 Is-laid-forth (προκείμεναι) apart, rich in inborn strength.
 Prince, son-of-Atræus, duly (ἐναυσίμως) thy godlike (*next line*)
 seat
 Reverencing, Nestor will consider (σκέψομαι) the words 40
 Which thou hast spoken last. In misfortune (τὸ δυστυχεῖν)
 Is (ἐνείναι) the true trial for men.
 Knowest thou not, when the sea has been lulled still (ἀκύμων),
 How many idle and very sorry boats
 Dare to navigate its calm (εὐήνεμος) bosom,
 Partaking (ἔνυμενίσχω) of the way with the all-magnificent
 ones ?
 But if ever the rough Boreas (*Gr.* Boreal roughness) the gentle
 Thetis has angered, immediately you may look on
 The uninjured (ἀκήρατος) form of the well-benched ship, by
 force
 Making-way (ὁδοιπορεῖν) right through (διαμπὰξ) the liquid
 billows, 50
 And bounding aloft (πεδάρσιος) between (*next line*) both
 • heaven and
 The sea, in the manner (δίκη) of Pegasus, to speak of.

But the high-boasting one, she that just-now (*ἄρμουϊ*) idly with
 rotten
 Sides dared to imitate lofty manners,
 Where I pray (*δὴ*) is she? where now shall the boat be found?
 Why (*ἀλλ' ἢ γὰρ*), know that she keeps the recesses of
 harbours (*ναύλοχος πτυχή*),
 Or surely has become a prey (*βορὰ*) for the god of the sea
 (*πόντιος*).

SHAKESPEARE, *Troilus and Cressida*, Act i. Sc. 3.

XXV.

Forgive me, maiden, for that (*οὐνεκα*) not meeting a fit-season
 (*καιρὸς*),
 And not having been cautious as to this saying, I have terri-
 fied thee;
 For I knew not at all that I should grieve (*fut. part.*) thy
 mind.—

But however (*οὖν*) since, in truth, in sorrow (*part.*) thou
 hast chanced
 To see (*part.*) me, straightway the mournful (*πολύστονος*)
 calamity
 Made thee known, *though* thou wast (*part.*) before unknown
 to me.—

I fear lest looking on me thou shouldst hate me (*ἀποστρεφῆναι*);
 For I am (*κυρῶ*) one that has announced words (*sing.*) of ill-
 tidings (*κακάγγελος*),—

It was I that erred (*Gr.* I erred) in asking thee (*part.*) these
 things; but thou
 Wast nothing in-the-world (*ποτε*) else than the token of my
 misfortune. 10
 But *tell me all*; for I was not able then, in my terror
 (*ἐκπλαγῆσα*),

To learn all the story (*Gr.* all things); but now I could hear
 them willingly (*φίλως*).—

But know thou at least, that they will renew thy sorrow.—
 I will not (*οὐ μὴ*) in any wise (*ποτε*) be overcome by (*ἥσσω*)
 the calamity.

What was in truth the encounter of the battle? detail it, I
 pray thee (*πέραινε δὴ*).—

XXV. 1. 8. A personal pronoun served in English, by the para-
 beginning a clause, and emphatic, phrasing "it was . . . that . . ." may
 often have the emphasis pre-

Our army indeed, being thoughtless of assault from the
 enemies,
 In tents, bordering on the new city,
 Was occupying a spot ill fortified (ὠχυρωμένος) :
 When about evening twilight (δείλῃν ἑσπέραν), from the oak-
 woods (δρυμὸς),
 There approached a dust borne up (αἰωρεῖσθαι) from the
 ground (γῆθεν), 20
 And the sentries fled, and the camp was filled with
 Clamour, as (ἄτε) the enemy (*gen. abs.*) were already near ;
 And with difficulty we assembled on horses as quick as pos-
 sible (ὡς τάχος).
 In this *time* urged on at full speed (ἀπὸ ῥυτῆρος),
 The hostile cavalry through the breast-work of trees (δεν-
 δρίτις ὀρκάνη)
 Passes, and quickly the trench that-ran-round (περίδρομος)
 in-a-circle
 The dauntless chivalry ("Αρης) of the enemy leaped over
 (διάλλεσθαι).
 Inconsiderately however, by their exceeding forwardness,
 They preceded the remaining multitude of their army,
 And the foot soldiery (λεῶς) had been left-behind a long *way*.
 Thus unsupported (μονήρης) the bold horsemen 31
 Were following their leader (σημαντήρ); and then immediately
 All our equestrian host speeding-forth (συθείς)
 In front, and at the same time from flank (πλευρόθεν), them
 back
 Drive to the ground (τόπος) near the trench :
 Where at length (δῆ) the infantry (πεζὸς στρατὸς) having been
 drawn up, immediately
 Protending lances received them fatally (τλημόνως),
 So that they had not *power* any how, forward, nor to the rear
 (τοὔπίσω),
 To move, shut in on all sides with terrors.
 Thereupon he that is general of our army 40
 Crying aloud calls to the commander of the enemy,
 On *terms* on which it is reasonable for one that had been
 bravest (ἀριστεύειν), and not by feebleness

1. 25. ἱππὸς collectively, for adjective ἄσκεπτος.
 "cavalry," is feminine.

1. 42. "It is reasonable," εἰκὸς
 1. 28. "Inconsiderately," by the
 neuter plural of the corresponding
 to come into line 43, as the two
 could not be entirely separated.

Of spear had been conquered, to surrender (*ἐκδοῖναι*) the army.
 But he on-the-other-hand, for by the crest and long locks
 He was to be known (*γνωτός*), to those broken by the eque-
 trian charge (*δρόμος*),

To his own *men* having given sign (*νεύειν*), himself first in-
 stantly

Urging his generous horse (*ἵππου σῶμα*), the trench
 Leaped over, and they all followed him at speed (*σύδην*).
 And at length the deed was done; for smitten within
 The breast (*plur.*) by a two-edged weapon (*ἀμφήκης δόρυ*), the
 man's horse 50

Himself indeed stands upright, breathing out fury,
 And shot off the rider (*ἀμβάτης*) afar;
 And on high, above him fallen, the strong horse (*ἵππειον
 σθένος*)

Bounds, no more having remembrance of bridles.
 Princess, what trembling seizeth thee as to the knees?
 It is better that I depart, and pain thee not farther.—

No, I pray thee (*δῆτα*), for I will bear it; therefore tell the
 whole.—

Upon them then, their leader fallen
 Beholding, there falls a dreadful daring of fury:
 And utterly forgetful of their safety, 60
 In manner of lions they raised (*ἔστησα*) a desperate fight;
 And we from anger at their all-venturing boldness,
 Slay them, nor earlier (*πρὶν*) an end of slaughter
 Did we make (*ἔθηκα*), than (*πρὶν*) that even the last fell.

And where is the dead-body? this I farther-desire to
 know.—

Maiden, we bare-him forth early;
 Twelve youths (*ἦθροι*) began the procession, from the army
 Selected according to distinction (*ἀξίωμα*) of high-birth,
 Bearing the corse, and all the army followed-after.
 And a garland of fair (*εὐκαρπος*) laurel rested on the bier
 (*ἐφῆπτο δροίτη*),
 And to this the general himself kindly (*εὐφρόνως*)
 Joined (*ἀρμόζω*) his own victorious (*καλλίνικος*) sword.

1. 49. The first syllable of *ἐπὶ-
 πρακτο* may be elided after the long
 final vowel of *δή*.

1. 56. Bring together "and" . . .
 "not" into one word, *μηδέ*.

1. 64. "Farther," or in addition,

are often expressed by *πρὸς* or *ἐπὶ*
 in composition with the verb, I
 farther desire, *προσχρῆζω*.

1. 65. "Early," by an adjective
ἔφως, agreeing with the object.

And he was not without-share of tears, at least, since
 Many *were there* among us, who the nobleness of the mind
 Of him and his gentle manners had known (*μαθών*);
 And *there was* none who did not weep for him, and gladly
 Would the general have preserved him, but he did not
 Allow it, for purposely (*θέλων*), they say, he sought death.

*Englished from a Translation, by HERMANN, of SCHILLER'S
 Death of Wallenstein, iv. 10.*

XXVI.

The dead calls me, he calls me, and with him (*έν*) of his
 followers (*όπάων*)

The truly loving trusty-band (*πίστωμα*), as many-as with him
 Sacrificed themselves, *as* avengers to their dead *chief*,
 Utterly blame my ungenerous delays.

For they not even abandoned him when dead
 Who ruled them living, and to these things agreed (*αίνειν*)
 Those, the slow-of-sympathy (*δυσαλγής*); and shall I then
 (*είτα*) love life?

No, surely. For me too the garland that thy bier
 Crowns is woven (*perf.*). And what life is pleasant
 Without love at least? but I will cast it away, 10
 Since he lies dead through whom once it was sweet.
 For formerly (*τό πριν*), when I found-for-myself thee that
 lovedst me (*ποθείν*),

It then was pleasant for me to live, then joyful (*fem.*)
 I used-to-look-on the golden-rayed light,
 Looking-forward-to (*προσδοκᾶν*) the two greatest joys.
 Thou, thou didst stand at the gates of my life,
 Through which I then was entering (*είσαμείβειν*) with doubt-
 ing (*όκνηρός*) foot

Quitting my maiden-chambers, and the recesses of the house
 (*plur.*),

And from countless suns brightness was shining forth:
 And thou wast appearing a propitious divinity, me, somehow
 beyond 20

The dream-resembling days of youthful life,

On the highest peaks of happy existence, ready-to-place
(στήσων);

And *the feelings* of which, as awakened from sleep, with new
perception (φρῆν)

I then became-sensible (αἰσθάνεσθαι), having tasted them
(γεγευμένη) for the first time (τὰ πρῶτα),

These were truly the happy life of the gods,

For *then* I first saw thy noble head.

But then came destiny, and mercilessly with cruel hand

Having grasped thy tender (μαλθακός) body most dear *to me*

Casts it forth an object-of-trampling (πατησμός) to the hoofs
of warlike horses :

Such is the fate of the honourable among men. 30

Let then every one (πᾶς τις) shun to be high-minded.

The awful dispensers (κράντορες) of the fate of mortals are-
envious,

And unseasonable joy moves the anger of the gods.

We sow the good seed for fortune to rear,

And the end proves *whether* the harvest is joyous or fatal.

Alas! whenever a house is destined (μέλλειν) to fall, consumed,

Immediately the collected clouds hide the sky,

And the dart of lightning (κεραύνιος) issues *even* from the
clear-sky (εὐδία),

And the earth from beneath sends forth subterraneous (χθό-
νιος) fire.

And infatuated (οἷστροπλήξ) joy itself, blinded as to the eyes,

Dashes the frantic firebrand against the blazing roof. 41

*Re-translated from a Translation, by HERMANN, of SCHILLER'S
Wallenstein, iv. 12.*

XXVII.

Thou judgest well; therefore God to men,

To different *men*, hath divided (διωρίζω) different offices
(τέλος),

Ever turning them endeavouring to motion (*infin. pass. of*
κινεῖν),

l. 36. φεῦ, to be prefixed to the compound of βάλλειν with ἐν, fol-
line, forming no part of it. lowed by a dative.

l. 41. "Dashes against," by a

Having assigned (θεῖς) them obedience as a certain mark and end.

This one may see in the labouring bees,
Which of-a-truth (δὴ), nourishing *themselves* according to a certain law of nature,

Carefully (εὖ) persuade their numerous host to regulate itself (κοσμήσαι),

For they have a king, and classes (γένος) of officers.

Some then, within, the well-regulated (εὖκοσμος) common-wealth

Administer (νέμειν) as dispensers-of-justice (δικασπόλος): the merchandises 10

Others as merchants toil-at abroad:

Others, as soldiers (*Gr.* spear-bearers), thoroughly-armed as to their bodies,

Prey-upon (λῆζεσθαι) the soft flowers of summer with their stings,

And bearing off the spoil, on joyous feet

Approach the royal tent of their commander,

And he in-his-turn (αὖ), busied about (ἀμφέπων) supreme (μέγιστος) government (τυραννίς),

Oversees the workmen, in their dwellings golden

Roofs moulding out, not without songs;

And the soberer citizens in-their-turn the honey

Kneading, and the labourers, the poor (ἀχρήματος), 20

Laying down their heavy burthen in the narrow gates,

And with a surly injunction (κέλευσμα) the stern-eyed

Censor (κολαστῆς) handing over to pale executioners (δῆμιος)

The slothful drone (κηφήν). From which things I am taught the following things:

That many things harmoniously (συμφώνως) tending (φέρειν) to the same end

May conspire (ξυμπεσεῖν) in opposite manners,

As shot from many hands, many

Arrows are aimed (στοχάζομαι) well at one mark (*gen.*);

As many ways lead (φέρω) to one city,

And many rivers to the common salt-water of the sea, 30

And many lines to the same centre of the circle;

So countless actions once set-in-motion (κινεῖν) to the same,

XXVII. l. 5. "One may see," l. 8. "They have," *Gr.* "there is
Gr. "it is possible to see," ἔστ' ἰδεῖν. to them."

To *the same*, I say, end tending (βαίνειν), may safely prosper.
 Then come on, king; do thou indeed, going to Gallia,
 And having divided carefully four parts of thy Bretanni,
 Make-war (στρατηλατεῖν, *aor.*) against Gallia, having one *part*,
 With which thou shalt have all the land utterly-shaken
 (ἐκπλήσσω).

And if to us here not-even thrice as much force (στόλος)
 Fully-suffice to repel the wild-beast from the gates,
 Let us now (ἤδη) be worried (ἐπιθώύσσεσθαι), and from this
 land
 Let the name of valour and of good-counsel be lost.

SHAKESPEARE, *King Henry V.* i. 2.

1824. MEDAL.

- ARVIRAGUS. — THANKS, good youth!
 Safe hast thou brought me to that holy spot
 Where I did wish to die. Support me still.
 Oh, I am sick to death. Yet one step more:
 Now lay me gently down. I would drag out
 This life, though at some cost of throbs and pangs,
 Just long enough to claim my father's blessing,
 And sigh my last breath in my sister's arms.
 And here she kneels, poor maid! all dumb with grief.
 Restrain thy sorrow, gentlest Evelina:
 True, thou dost see me bleed: I bleed to death.
- EV. Sayest thou to death! O Gods! the barbed shaft
 Is buried in his breast. Yes, he must die;
 And I alas! am doom'd to see him die.
 Where are your healing arts, med'cinal herbs,
 Ye holy men, your wonder-working spells?
 Pluck me but out this shaft, staunch but this blood,
 And I will call down blessings on your heads
 With such a fervency——

1825. CLASS. TRIPOS.

- A. Who is this that cometh from Idume?
With garments deeply dyed from Botsra?
This, that is magnificent in his apparel;
Marching on in the greatness of his strength?
- B. I, who publish righteousness and am mighty to save.
- A. Wherefore is thine apparel red?
And thy garments, as of one that treadeth the wine-press?
- B. I have trodden the vat alone;
And of the people there was not a man with me.
I trod them in mine anger,
And their life-blood was sprinkled upon my garments.
For the day of vengeance was in my heart,
And the year of my redeemed was come.
I looked, and there was none to help:
Therefore mine own arm wrought salvation for me,
And mine indignation sustained me.
- A. Strengthen ye the feeble hands,
And confirm ye the tottering knees.
Say ye to the faint-hearted: Be ye strong;
Fear ye not; behold your God!
He himself will come and deliver you.
Then shall be unclosed the eyes of the blind;
The ears of the deaf shall be opened;
Then shall the lame bound as a hart,
And the tongue of the dumb shall sing.
For in the wilderness shall burst forth waters,
And torrents in the desert;
And in the haunt of the dragon shall spring forth
The grass with the reed and the bulrush.

1826.

To be translated into Greek Iambic Trimeters.

TER. EUNUCH. II. 2. GNATHO, PARMENO.

Dii immortales insanos facit.

1827.—IAMBICS.

GLAMIS thou art, and Cawdor, and shalt be
What thou art promised. Yet I do fear thy nature

It is too full of the milk of human kindness
 To catch the nearest way. Thou wouldst be great,
 Art not without ambition ; but without [highly,
 The illness that should attend it. What thou wouldst
 That thou wouldst holily : wouldst not play false, [mis,
 And yet wouldst wrongly win ; thou'dst have, great Gla-
 That which cries : Thus thou must do if thou have it ;
 And that, which rather thou dost fear to do,
 Than wishest to be undone. Hie thee hither,
 That I may pour my spirits in thine ear,
 And chastise, with the valour of my tongue,
 All that impedes thee from the golden round,
 Which fate and metaphysical aid doth teem
 To have thee crowned withal.

1828.

CALP. WHAT mean you, Cæsar ? Think you to walk forth ?
 You shall not stir out of your house to-day.

CÆS. Cæsar shall forth : the things that threatened me,
 Ne'er looked but on my back : when they shall see
 The face of Cæsar, they are vanished.

CALP. Cæsar, I never stood on ceremonies,
 Yet now they fright me. There is own within,
 Besides the things that we have heard and seen,
 Recounts most horrid sights seen by the watch.
 A lioness hath whelped in the street,
 And graves have yawned and yielded up their dead :
 Fierce fiery warriors fight upon the clouds,
 In ranks, and squadrons, and right form of war,
 Which drizzled blood upon the Capitol :
 The noise of battle hurtled in the air ;
 Horses did neigh, and dying men did groan ;
 And ghosts did shriek and squeal about the streets.
 O Cæsar ! these things are beyond all use,
 And I do fear them. CÆS. What can be avoided,
 Whose end is purposed by the mighty gods ?
 Yet Cæsar shall go forth ; for these predictions
 Are to the world in general as to Cæsar.

- CALP.** When beggars die, there are no comets seen :
 The heavens themselves blaze forth the death of princes.
- CÆS.** Cowards die many times before their deaths :
 The valiant never taste of death but once.
 Of all the wonders that I yet have heard,
 It seems to me most strange that men should fear ;
 Seeing that death, a necessary end,
 Will come, when it will come.

1829.

- OSMYN.** My life, my health, my liberty, my all,
 How shall I welcome thee to this sad place ?
 How speak to thee the words of joy and transport ?
 How run into thine arms, withheld by fetters ?
 Or take thee into mine, while I'm thus manacled
 And pinioned like a thief or murderer ?
 Shall I not hurt and bruise thy tender body,
 And stain thy bosom with the rust of these
 Rude irons ? Must I meet thee thus, Almeria ?
- ALM.** Thus, thus : we parted thus to meet again.
 Thou told'st me thou wouldst think how we might meet
 To part no more. Now we will part no more,
 For these thy chains, or death, shall join us ever.
- OSM.** Hard means to ratify that word ! O cruelty !
 That ever I should think beholding thee
 A torture ! Yet such is the bleeding anguish
 Of my heart, to see thy sufferings, O heaven !
 That I could almost turn my eyes away,
 Or wish thee from my sight.
- ALM.** O say not so,
 Though 'tis because thou lov'st me. Do not say,
 On any terms, that thou dost wish me from thee.
 No, no ! 'tis better thus, that we together
 Feed on each other's heart ; devour our woes
 With mutual appetite ; and, mingling in
 One cup the common stream of both our eyes,
 Drink bitter draughts, with never-slaking thirst.
 Thus better than for any cause to part.
 What dost thou think ? Look not so tenderly

Upon me: speak, and take me in thy arms:
 Thou canst not. Thy poor arms are bound, and strive
 In vain with the remorseless chains, which gnaw
 And eat into thy flesh, fest'ring thy limbs
 With rankling rust.

1830.

LET it be so—Thy truth then be thy dower;
 For by the sacred radiance of the sun,
 The mysteries of Hecate, and the night;
 By all the operations of the orbs,
 From whom we do exist, and cease to be;
 Here I disclaim all my paternal care,
 Propinquity, and property of blood;
 And as a stranger to my heart and me
 Hold thee, from this, for ever. The barbarous Scythian
 Or he that makes his generation messes
 To gorge his appetite, shall to my bosom
 Be as well neighboured, pitied, and relieved,
 As thou my sometime daughter.

1831.

HE was a man most like to virtue: in all
 And every action, nearer to the gods
 Than men, in nature: of a body as fair
 As was his mind; and no less reverend
 In face than fame; he could so use his state,
 Tempering his greatness with his gravity,
 As it avoided all self-love in him,
 And spake in others. What his funerals lacked
 In images and pomp, they had supplied
 With honourable sorrow, soldiers' sadness;
 A kind of silent mourning, such as men
 Who know no tears but from their captives use
 To shew in so great losses. I am sure

He was too great for us ; and that they knew
 Who did remove him hence. When men grow past
 Honoured and loved, there is a trick in state,
 Which jealous princes never fail to use,
 How to decline that growth, with fair pretext,
 And honourable colours of employment,
 Either by embassy, the wars, or such,
 To shift them forth into another air,
 Where they may purge and lessen. So was he ;
 And had his seconds there sent by Tiberius
 And his more subtle dam, to discontent him,
 To breed and cherish mutinies ; detract
 His greatest actions ; give audacious check
 To his commands ; and work to put him out
 In open act of treason. All which snares,
 When his wise cares prevented, a fine poison
 Was thought on, to mature their practices.

1832.

O HAUNT his midnight dreams, black Nemesis !
 Whom, self-conceiving, in the inmost depths
 Of Chaos, blackest night, long-labouring, bore,
 When the stern Destinies, her elder brood,
 And shapeless Death, from that more monstrous birth
 Leaped shuddering. Haunt his slumbers, Nemesis !
 Scorch with the fires of Phlegethon his heart,
 Till helpless, hopeless, heaven-abandoned wretch,
 He, too, shall seek, beneath the unfathomed deep,
 To hide him from thy fury. How the sea
 Far distant glitters, as the sunbeams smile
 And gaily wanton o'er its heaving breast !
 Phœbus shines forth, nor wears one cloud to mourn
 His votary's sorrows. God of day, shine on !
 By men despised, forsaken by the gods,
 I supplicate no more. How many a day,
 O pleasant Lesbos, in thy secret streams
 Delighted have I plunged, from the hot sun
 Screened by the o'erarching grove's delightful shade,
 And pillowed on the waters : Now the waves

Shall chill me to repose. Tremendous height!
Scarce to the brink will these rebellious limbs
Support me. Hark! how the rude deep below
Roars round the rugged base, as if it called
Its long reluctant victim! I will come.
One leap, and all is over. The deep rest
Of death, or tranquil Apathy's dead calm,
Welcome alike to me. Away, vain fears!

1833.

I do believe that violent hands were laid
Upon the life of this thrice-famed duke.
See how the blood is settled in his face!
Oft have I seen a timely-parted ghost,
Of ashy semblance, meagre, pale, and bloodless,
Being all descended to the labouring heart;
Who, in the conflict that it holds with death,
Attracts the same for aidance 'gainst the enemy;
Which with the heart there cools, and ne'er returneth
To blush and beautify the cheek again.
But see! his face is black, and full of blood;
His eyeballs farther out than when he lived,
Staring full ghastly, like a strangled man;
His hair upreared, his nostrils stretched with struggling,
His hands abroad displayed, as one that grasped
And tugged for life, and was by strength subdued.
Look! on the sheets his hair, you see, is sticking;
His well-proportioned beard made rough and rugged,
Like to the summer's corn by tempest lodged.
It cannot be, but he was murdered here:
The least of all these signs were probable.

1834.

WHAT greedy lust in royal seat to reign
Hath reft all care of gods and eke of men;
And cruel hate, wrath, treason, and disdain

Within the ambitious breast are lodged ! then
 Behold how mischief wide herself displays,
 And with the brother's hand the brother slays.
 When blood thus shed doth stain this heaven's face
 Crying to Jove for vengeance of the deed,
 The mighty god e'en moveth from his place,
 His wrath to wreak ; then sends he forth with speed
 The dreadful Furies, daughters of the night,
 With serpents girt, carrying the whip of ire,
 With hair of stinging snakes, and shining bright
 With flames and blood and with a brand of fire :
 These, for revenge of wretched murder done,
 Do cause the mother kill her only son.
 Blood asketh blood, and death must death requite :
 Jove, by his just and everlasting doom,
 Justly hath ever so requited it.
 This times before record, and times to come
 Shall find it true ; and so doth present proof
 Present before our eyes for our behoof.
 O happy wight, that suffers not the snare
 Of murderous mind to tangle him in blood !
 And happy he that can in time beware
 By others' harms, and turn it to his good !
 But woe to him that, fearing not to offend,
 Doth serve his lust, and will not see the end !

1835. HENRY V. TO CHIEF JUSTICE.

- KING.** You all look strangely on me : and you most :
 You are, I think, assured I love you not.
CH. JUST. I am assured, if I be measured rightly,
 Your Majesty has no just cause to hate me,
KING. No ! How might a prince of my great hopes forget
 So great indignities you laid on me ?
 What ! rate, rebuke, and roughly send to prison
 The immediate heir of England. Was this easy ?
 May this be washed in Lethe and forgotten ?
CH. JUST. I then did use the person of your father ;
 The image of his power lay then in me ;

And in the administration of his law,
Whiles I was busy for the commonwealth,
Your Highness pleased to forget my place—
The majesty and power of law and justice—
The image of the king whom I presented—
And struck me in my very seat of judgment.
Whereon, as an offender to your father,
I gave bold way to my authority,
And did commit you. If the deed were ill,
Be you contented, wearing now the garland,
To have a son set your decrees at nought;
To pluck down justice from your awful bench;
To trip the course of law, and blunt the sword,
That guards the peace and safety of your person
Nay, more; to spurn at your most royal image,
And mock your workings in a second body.

1836.

BUT give me leave to offer to your memory
Another service, and reduce your thoughts
To Aulis, when our army shipped, and big
With our desires for Troy, for want of wind
Were locked in the Eubœan bay at anchor:
When the oracle, consulted, gave no hope
Of the least breath of heaven or gentle gale
To be expected, till Diana's anger
Was first appeased by Iphigenia's blood.
I melt with the remembrance, and I could
Accuse my faith; but that the public interest
And all your honours armed me to persuade
Nature against the stream of her own happiness.
There stands the tear-drowned father, Agamemnon:
Ask his vexed soul, and let me beg his pardon,
How I did work upon his murmuring heart,
Divided 'twixt a father and his country,
To give his child up to the bleeding altar;
Whose drops, too precious to enrich the earth,
The goddess hid within a cloud, drank up,
And snatched her soul; whose brighter substance made

One of the fairest stars that deck yon canopy.
 Had Ajax been employed to have wrought Atrides,
 When he was angry with the gods, to have given
 His only pledge, his loved Iphigenia,
 Up to the fatal knife, our Grecian fleet
 Had by this time been rotted in the bay ;
 And we, by a dishonourable return,
 Been wounded in our fame to after ages.

1837.

- A. Ho ! Helicanus. B. Calls my gracious lord ?
 A. Thou art a grave and noble counsellor,
 Most wise in general : tell me, if thou canst,
 What this maid is, or what is like to be,
 That thus hath made me weep. B. I know not : but
 Here is the regent, Sir, of Mitylene
 Speaks nobly of her. C. She would never tell
 Her parentage : being demanded that,
 She would sit still, and weep.
- A. O Helicanus, strike me, honoured Sir ;
 Give me a gash ; put me to present pain ;
 Lest this great sea of joys rushing upon me
 O'erbear the shores of my mortality,
 And drown me with their sweetness. O come hither,
 Thou that beget'st him that did thee beget ;
 Thou that wast born at sea, buried at Tharsus,
 And found at sea again. O Helicanus !
 Down on thy knees ; thank the holy gods as loud
 As thunder threatens us. This is Marina.
 What was thy mother's name ? Tell me but that,
 For truth can never be confirmed enough,
 Though doubts did ever sleep.

1838.

You might have lived in servitude or exile,
 Or safe at Rome, depending on the great ones,
 But that you thought those things unfit for men ;

And in that thought you then were valiant.
For no man ever yet changed peace for war,
But that he meant to conquer. Hold that purpose.
There's more necessity you should be such
In fighting for yourselves, than they for others.
He's base that trusts his feet, whose hands are armed.
Methinks I see death and the furies waiting
What we will do, and all the heaven at leisure
For the great spectacle. Draw, then, your swords;
And if our destiny envy our virtue
The honour of the day, yet let us care
To sell ourselves at such a price as may
Undo the world to buy us.

1839.

——NAY, said I not—

And if I said it not, I say it now—
I'll follow thee through sunshine and through storm;
I will be with thee in thy weal and woe;
In thy afflictions, should they fall upon thee;
In thy temptations, when bad men beset thee;
In all the perils which now press around thee;
And, should they crush thee, in the hour of death.
If thy ambition, late aroused, was that
Which pushed thee on this perilous adventure,
Then I will be ambitious too: if not,
And it was thy ill fortune drove thee to it,
Then I will be unfortunate no less.
I will resemble thee in that and all things
Wherein a woman may: grave will I be
And thoughtful, for already it is gone—
The boon that nature gave me at my birth—
My own original gaiety of heart.
All I will part with to partake thy cares,
Let but thy love my lesser cares outlast.

1840.

YE eldest gods,
Who, mindful of the empire which ye held
Over dim Chaos, keep revengeful watch
On falling nations, and on kingly lines
Destin'd to sink for ever; ye who shed
Into the passions of earth's giant brood
And their fierce usages the sense of justice:
Who clothe the fated battlements of tyranny
With blackness as a funeral pall, and breathe
Through the proud halls of time-emboldened guilt
Portents of ruin, hear me! In your presence,
For now I feel ye nigh, I dedicate
This arm to the destruction of the king
And of his race! O keep me pitiless;
Expel all human weakness from my frame,
That this keen weapon shake not when his heart
Should feel its point; and if he has a child
Whose blood is needful to the sacrifice
My country asks, harden my soul to shed it!

1841.

HAD it pleased Heaven
To try me with affliction; had he rained
All kind of sores, and shames, on my bare head;
Steeped me in poverty to the very lips;
Given to captivity me and my utmost hopes;
I should have found in some place of my soul
A drop of patience: but, alas! to make me
A fixed figure, for the time of scorn
To point his slow unmoving finger at,
O! O!
Yet I could bear that too; well, very well:
But there, where I have garnered up my heart;
Where either I must live, or bear no life;

Themselves and Greece; their perfidy prevent,
Or call them back to honour. Let us all
Be linked in sacred union, and the Greeks
Shall stand the world's whole multitude in arms.
If for the spoil which Paris bore to Troy,
A thousand barks the Hellespont o'erspread;
Shall not again confederated Greece
Be roused to battle, and to freedom give
What once she gave to fame? Behold, we haste
To stop the invading tyrant. Till we bleed,
He shall not pour his millions on your plains.
But as the gods conceal how long our strength
May stand unconquered, or how soon must fall,
Waste not a moment, till consenting Greece
Range all her freeborn numbers in the field.

1844.

BUT let us not with melancholy thoughts
Poison the enjoyment of an hour so fair.
See how those cottages begirt with green
Gleam in the radiance of the setting sun!
His orb is disappearing; day is done;
Yet he hastes on, and calls to birth new life.
Alas! why can I not on pinions spurn the ground,
And still pursuing, still be left behind him?
Then at my feet should I entranced behold
Evening's eternal stillness wrap the world;
Fired every summit, every vale at rest,
Each stream of silver flow with waves of gold.
No deep ravines, no rugged mountain top
Would interrupt me in my god-like flight.
Even now the sea with all his sunlit bays
Unrolls his depths before my wondering eyes.
But lo! at length he seems to sink away;
Yet a new impulse is awakened in me,
I hasten on to drink perpetual light,
The day before me and the night behind,

The heavens above me, and the waves beneath.
'Tis but a glorious vision—he is gone—
Oh that this gross material has no wings
To follow the pure spirit as it flies ;
Yet there is something resident within us
Prompts all our feelings, lifts them to the skies,
Whene'er the lark, lost in the boundless blue,
Pours forth his streams of quivering melody,
Or soars the eagle o'er the mountain pines,
Poised on the breadth of his almighty wings,
Or o'er the widespread plains, o'er ocean's bed
The grey-plumed heron slowly sails towards home.

1845.

I do entreat you, go not, noble guests ;
What although tyranny and impious hate
Stand sheltered by a father's hoary hair ?
What if 'tis he who clothed us in these limbs
Who tortures them and triumphs ? What if we,
The desolate and the dead, were his own flesh,
His children and his wife, whom he is bound
To love and shelter ? Shall we therefore find
No refuge in this merciless wide world ?
O think what deep wrongs must have blotted out
First love, then reverence, in a child's prone mind,
Till it thus vanquish shame and fear ! O think !
I have borne much, and kissed the sacred hand
Which crushed us to the earth, and thought it's stroke
Was perhaps but some paternal chastisement !
Have excused much, doubted, and when no doubt
Remained, have sought by patience, love, and tears
To soften him ; and when this could not be,
I have knelt down through the long sleepless nights
And lifted up to God, the Father of all,
Passionate prayers ; and when these were not heard,
I have still borne—until I meet you here,
Princes and kinsmen, at this hideous feast

Given at my brothers' deaths. . Two yet remain,
His wife remains and I, whom if ye save not,
Ye soon may share such merriment again
As fathers make over their children's graves.

1846.

HAVE I a tongue to doom my brother's death,
And shall that tongue give pardon to a slave?
My brother killed no man: his fault was thought,
And yet his punishment was bitter death.
Who sued to me for him? who, in my wrath,
Kneeled at my feet, and bade me be advised?
Who spoke of brotherhood, who spoke of love?
Who told me how the poor soul did forsake
The mighty Warwick and did fight for me?
Who told me, in the field at Tewkesbury
When Oxford had me down, he rescued me,
And said, Dear brother live, and be a king?
Who told me when we both lay on the field,
Frozen almost to death, how he did lap me
Even in his garments, and did give himself
All thin and naked to the numb-cold night?
All this from my remembrance brutish wrath
Sinfully plucked, and not a man of you
Had so much grace to put it in my mind.
But when your carters or your waiting vassals
Have done a drunken slaughter, and defaced
The precious image of our dear Redeemer,
You straight are on your knees for pardon, pardon;
And I unjustly too must grant it you:
But for my brother not a man would speak;
Nor I (ungracious) speak unto myself
For him, poor soul. The proudest of you all
Have been beholden to him in his life:
Yet none of you would once plead for his life.
O God! I fear thy justice will take hold
On me and you and mine and yours for this.

1847.

- A. TIME, since Man first drew breath, has never moved
With such a weight upon his wings as now ;
But they will soon be lightened.

B. Aye, look up,
Cast round you your mind's eye, and you will learn
Fortitude is the child of Enterprise :
Great actions move our admiration, chiefly
Because they carry in themselves an earnest
That we can suffer greatly. B. Very true.

- A. Action is transitory—a step, a blow,
The motion of a muscle—this way or that—
'Tis done, and in the after vacancy
We wonder at ourselves like men betrayed :
Suffering is permanent, obscure, and dark,
And shares the nature of infinity.

- B. Truth—and I feel it. A. What! if you had bid
Eternal farewell to unmingled joy
And the light dancing of the thoughtless heart?
It is the toy of fools, and little fit
For such a world as this. The wise abjure
All thoughts whose idle composition lives
In the entire forgetfulness of pain.
I see I have disturbed you. B. By no means.

- A. Compassion! Pity! Pride can do without them.
And what if you should never know them more?
He is a puny soul who, feeling pain,
Finds ease because another feels it too.

THRICE vanquished on the battle plain,
 Thy followers slaughtered, fled, or ta'en ;
 A hunted wanderer on the wild ;
 On foreign shores a man exiled ;
 Disowned, deserted, and distressed ;
 I bless thee, and thou shalt be blessed :
 Blessed in the hall and in the field,
 Under the mantle as the shield ;
 Avenger of thy country's shame,
 Restorer of her injured fame ;
 Blessed in thy sceptre and thy sword
 Be Bruce, fair Scotland's rightful lord ;
 Blessed in thy deeds and in thy fame,
 What lengthened honours wait thy name !
 In distant ages, sire to son
 Shall tell thy tale of freedom won :
 And teach his infants in the use
 Of earliest speech to falter ' Bruce.'
 Go, then, triumphant ! sweep along
 Thy course, the theme of many a song !
 The Power, whose dictates swell my breast,
 Hath blessed thee, and thou shalt be blessed.
 Enough : my short-lived strength decays,
 And sinks the momentary blaze.
 Brethren, our errand here is o'er ;
 Our task discharged ; Unmoor, unmoor.

SWINTON. I do not say the field will thus be won :
 The English host is numerous, brave, and loyal ;
 Their monarch most accomplished in war's art,
 Skilled, resolute, and wary—

REGENT. And if your scheme secure not victory,
 What does it promise us ?

SWINTON. Thus much at least—
 Darkling we shall not die : the peasant's shaft,
 Loosened perhaps without an aim or purpose,
 Shall not drink up the life-blood we derive
 From those famed ancestors, who made their breasts
 This frontier's barrier for a thousand years.
 We'll meet these Southrons bravely hand to hand,

And eye to eye, and weapon against weapon.
 Each man who falls shall see the foe who strikes him.
 While our good blades are faithful to the hilts,
 And our good hands to these good blades are faithful,
 Blow shall meet blow, and none fall unavenged :
 We shall not bleed alone.

SERAPION. PORTENTS and prodigies are grown so frequent,
 That they have lost their name. Our fruitful Nile
 Flow'd ere the wonted season, with a torrent
 So unexpected, and so wondrous fierce,
 That the wild deluge overtook the haste
 Ev'n of the hinds that watch'd it. Men and beasts
 Were borne above the tops of trees, that grew
 On th' utmost margin of the water-mark.
 Then, with so swift an ebb, the flood drove backward,
 It slipp'd from underneath the scaly herd :
 Here monstrous Phocæ panted on the shore ;
 Forsaken dolphins there, with their broad tails,
 Lay lashing the departing waves : hard by them,
 Sea-horses flound'ring in the slimy mud,
 Toss'd up their heads, and dash'd the ouze about them.

MYR. Avert these omens, Heaven,

SER. Last night, between the hours of twelve and one,
 In a lone aisle o' the temple while I walk'd,
 A whirlwind rose, that with a violent blast
 Shook all the dome : the doors around me clapp'd :
 The iron wicket, that defends the vault,
 Where the long race of Ptolemies is laid,
 Burst open, and disclosed the mighty dead.
 From out each monument, in order placed,
 An armed ghost starts up ; the boy-king last
 Rear'd his inglorious head. A peal of groans
 Then follow'd, and a lamentable voice
 Cried, Egypt is no more ! My blood ran back,
 My shaking knees against each other knock'd ;
 On the cold pavement down I fell entranced,
 And so unfinish'd left the horrid scene.

ANT. THEY tell me, 'tis my birth-day, and I'll keep it
With double pomp of sadness:
'Tis what the day deserves, which gave me breath.
Why was I raised the meteor of the world,
Hung in the skies, and blazing as I travell'd,
Till all my fires were spent, and then cast downward
To be trod out by Cæsar?

VENT. On my soul
'Tis mournful, wondrous mournful!

ANT. Count thy gains.
Now, Antony, wouldst thou be born for this?
Glutton of fortune, thy devouring youth
Has starved thy wanting age.

VENT. How sorrow shakes him!
So now the tempest tears him up by th' roots,
And on the ground extends the noble ruin.

ANT. Lie there, thou shadow of an emperor;
The place thou pressest on thy mother earth
Is all thy empire now: now it contains thee;
Some few days hence, and then 'twill be too large,
When thou'rt contracted in thy narrow urn,
Shrunk to a few cold ashes; then Octavia,
(For Cleopatra will not live to see it,)
Octavia then will have thee all her own,
And bear thee in her widow'd hand to Cæsar.
Give me some music; look that it be sad.
I'll soothe my melancholy, till I swell,
And burst myself with sighing.—
'Tis somewhat to my humour. Stay, I fancy
I'm now turn'd wild, a commoner of nature;
Of all forsaken, and forsaking all,
Live in a shady forest's sylvan scene,
Stretch'd at my length beneath some blasted oak,
I lean my head upon the mossy bark,
And look just of a piece, as I grew from it:
My uncombed locks, matted like misletoe,
Hang o'er my hoary face; a murm'ring brook
Runs at my foot—

ANT. To clear herself

From sending him no aid, she came from Egypt,
Her galley down the silver Cydnos row'd,
The tackling silk, the streamers waved with gold,
The gentle winds were lodged in purple sails;
Her nymphs, like Nereids, round her couch were placed;
Where she, another sea-born Venus, lay.

DOL. No more! I would not hear it!

ANT. Oh, you must!

She lay, and lean'd her cheek upon her hand,
And cast a look so languishingly sweet,
As if, secure of all beholders' hearts,
Neglecting she could take them! Boys like Cupids
Stood fanning, with their painted wings, the winds
That play'd about her face: but if she smiled,
A darting glory seemed to blaze abroad:
That men's desiring eyes were never wearied,
But hung upon the object! To soft flutes
The silver oars kept time; and while they play'd,
The hearing gave new pleasure to the sight,
And both to thought. 'Twas Heaven, or somewhat more!
For she so charm'd all hearts, that gazing crowds
Stood panting on the shore, and wanted breath
To give their welcome voice:
Then, Dolabella, where was then thy soul?
Was not thy fury quite disarm'd with wonder?
To whisper in my ear, "Oh, tell her not
That I accused her of my brother's death!"

HAIL to the sun! from whose returning light
The cheerful soldier's arms new lustre take,
To deck the pomp of battle. Oh, my friends!
Was ever such a glorious face of war?
See, from this height, how all Galatia's plains
With nations numberless are cover'd o'er;
Who, like a deluge, hide the face of earth,
And leave no object in the vast horizon,
But glittering arms, and skies. Our Asian world,
From this important day expects a lord;
This day they hope an end of all their woes,

Of tyranny, of bondage, and oppression,
 From our victorious emp'ror Tamerlane.
 Well has our holy Allah mark'd him out,
 The scourge of lawless pride and dire ambition,
 The great avenger of the groaning world :
 Well has he worn the sacred cause of justice
 Upon his prosperous sword. Approving Heaven
 Still crown'd the righteous warrior with success ;
 As if it said, Go forth, and be my champion,
 Thou, most like me of all my works below.
 No lust of rule, the common vice of kings,
 No furious zeal, inspir'd by hot-brain'd priests,
 Ill hid beneath religion's specious name,
 E'er drew his temperate courage to the field :
 But to redress an injur'd people's wrongs,
 To save the weak one from the strong oppressor,
 Is all his end of war. And when he draws
 The sword to punish, like relenting Heaven,
 He seems unwilling to deface his kind.
 So rich his soul in every virtuous grace,
 That, had not nature made him great by birth,
 Yet all the brave had sought him for their friend.

CLYT. YOUR father, Philip—I have seen him march,
 And fought beneath his dreadful banner, where
 The boldest at this table would have trembled.
 Nay, frown not, Sir ; you cannot look me dead.
 When Greeks join'd Greeks, then was the tug of war
 Why should I fear to speak a bolder truth
 Than e'er the lying priests of Ammon told you ?
 Philip fought men—but Alexander women.

ALEX. All envy, spite and envy, by the gods !
 Is then my glory come to this at last—
 To conquer women ! Nay, he said the stoutest,
 The stoutest here, would tremble at his dangers.
 In all the sickness, all the wounds, I bore,
 When from my reins the javelin's head was cut,
 Did I once tremble ? Oh, the cursed falsehood !
 Did I once shake or groan, or act beneath
 The dauntless resolution of a king ?

Lys. Wine has transported him.

ALEX. No; 'tis mere malice.

I was a woman too, at Oxydrace,
When, planting on the walls a scaling-ladder,
I mounted, spite of showers of stones, bars, arrows,
And all the lumber which they thunder'd down.
When you beneath cried out, and spread your arms,
That I should leap among you—did I so?

LYS. Dread Sir! the old man knows not what he says.

ALEX. Was I a woman, when, like Mercury,
I leap'd the walls and flew amidst the foe,
And, like a baited lion, dyed myself
All over in the blood of those bold hunters;
Till, spent with toil, I battled on my knees,
Pluck'd forth the darts that made my shield a forest,
And hurl'd 'em back with most unconquered fury;
Then, shining in my arms, I sunn'd the field,
Moved, spoke, and fought, and was myself a war?

CLYT. 'Twas all bravado; for, before you leap'd
You saw that I had burst the gates asunder.

ALEX. Oh, that thou wert but once more young and vigorous!
That I might strike thee prostrate to the earth,
For this audacious lie, thou feeble dotard!

CLYT. I know the reason why you use me thus:
I saved you from the sword of bold Rhesaces,
Else had your godship slumbered in the dust,
And most ungratefully you hate me for it.

ALEX. Hence from the banquet: thus far I forgive thee.

CLYT. First try (for none can want forgiveness more)
To have your own bold blasphemies forgiven,
The shameful riots of a vicious life,
Philotas' murder—

ALEX. Ha! what said the traitor?

HEPH. Clytus, withdraw; Eumenes, force him hence:
He must not tarry; drag him to the door.

CLYT. No, let him send me, if I must be gone,
To Philip, Attalus, Callisthenes,
To great Parmenio, and his slaughtered sons.

ALEX. Give me a javelin.

HEPH. Hold, mighty Sir!

ALEX. Sirrah! off!

Lest I at once strike thro' his heart and thine.

LYS. Oh, sacred Sir! have but a moment's patience.

ALEX. What! hold my arms! I shall be murder'd here,
 Like poor Darius, by my barbarous subjects.
 Perdicas, sound our trumpets to the camp;
 Call all my soldiers to the court; nay, haste,
 For there is treason plotting 'gainst my life,
 And I shall perish ere they come to save me.
 Where is the traitor?

CLYT. Sure there is none amongst us,
 But here I stand—honest Clytus,
 Whom the king invited to the banquet.

ALEX. Begone to Philip, Attalus, Callisthenes—
 And let bold subjects learn, by thy example,
 Not to provoke the patience of their prince.

CLYT. The rage of wine is drown'd in gushing blood.
 Oh, Alexander! I have been to blame:
 Hate me not after death; for I repent
 That I so far have urged your noble nature.

EUDO. 'Tis much unkind to hold me thus in doubt:
 I pray thee clear these wonders.

PHO. 'Twill surprise thee,
 When thou shalt know—

EUDO. What?

PHO. To what deadly gulphs
 Of horror and despair, what cruel straits
 Of agonizing thought I have been driven.
 This night, ere my perplex'd bewilder'd soul
 Could find its way—thou said'st that thou wouldst
 chide;

I fear thou wilt; indeed I have done that
 I could have wish'd t' avoid—but for a cause
 So lovely, so beloved——

EUDO. What dost thou mean?

I'll not indulge a thought, that thou couldst do
 One act unworthy of thyself, thy honour,
 And that firm zeal against these foes of Heaven,
 Which won my heart at first to share in all
 Thy dangers and thy fame, and wish thee mine.
 Thou couldst not save thy life by means inglorious.

PHO. Alas! thou know'st me not—I'm man, frail man,
 To error born; and who, that's man, is perfect?
 To save my life? O no, well was it risk'd

For thee! had it been lost, 'twere not too much,
And thou art safe;—O what wouldst thou have said,
If I had risk'd my soul to save Eudocia!

EUDO. Ha! speak—Oh, no, be dumb—it cannot be!
And yet thy looks are changed, thy lips grow pale.
Why dost thou shake?—Alas! I tremble too!
Thou couldst not, hast not sworn to Mahomet?

PHO. No—I should first have died—nay, given up thee.

EUDO. O Phocyas! was it well to try me thus?—
And yet another deadly fear succeeds.
How came these wretches hither? Who revived
Their fainting arms to unexpected triumph?
For while thou fought'st, and fought'st the Christian
cause,
These batter'd walls were rocks impregnable,
Their towers, of adamant. But O, I fear
Some act of thine——

PHO. Oh, I must tell thee all;
But, pr'ythee, do not frown on me, Eudocia!
I found the wakeful foe in midnight council,
Resolved ere day to make a fresh attack,
Keen for revenge, and hungry after slaughter—
Could my rack'd soul bear that, and think of thee?
Nay, think of thee exposed a helpless prey!
O had the world been mine, in that extreme
I should have given whole provinces away,
Nay all—and thought it little for thy ransom!

EUDO. For this then—Oh—thou hast betray'd the city!
Distrustful of the righteous powers above,
That still protect the chaste and innocent:
And to avert a feign'd, uncertain danger,
Thou hast brought certain ruin on thy country!

PHO. No, thou forget'st the friendly terms—the sword
Which threaten'd to have fill'd the streets with blood,
I sheath'd in peace; thy father, thou, and all
The citizens are safe, uncaptured, free.

EUDO. Safe! free! O no——life, freedom, every good,
Turns to a curse, if sought by wicked means.
Yet sure it cannot be! Are these the terms
On which we meet?—No—we can never meet
On terms like these; the hand of death itself
Could not have torn us from each other's arms
Like this dire act, this more than fatal blow!

In death, the soul and body only part
To meet again, and be divorced no more;
But now——

PHO. Ha! lightning blast me! strike me,
Ye vengeful bolts! if this is my reward.
Are these my hoped-for joys! Is this the welcome
The wretched Phocyas meets, from her he loved
More than life, fame—even to his soul's distraction!

EUDO. Hast thou not help'd the slaves of Mahomet
To spread their impious conquest o'er thy country?
What welcome was there in Eudocia's power
She has withheld from Phocyas? But, alas!
'Tis thou hast blasted all our joys for ever,
And cut down hope, like a poor short-lived flower,
Never to grow again!

PHO. Cruel Eudocia!
If in my heart's deep anguish I've been forced
A while from what I was——dost thou reject me?
Think of the cause——

EUDO. The cause? There is no cause—
Not universal nature could afford
A cause for this. What were dominion, pomp,
The wealth of nations, nay of all the world,
The world itself, or what a thousand worlds,
If weigh'd with faith unspotted, heavenly truth,
Thoughts free from guilt, the empire of the mind,
And all the triumphs of a godlike breast
Firm and unmoved in the great cause of virtue?

PHO. How shall I answer thee?—My soul is awed,
And trembling owns the eternal force of reason!
But oh! can nothing then atone, or plead
For pity from thee?

EUDO. Canst thou yet undo
The deed that's done; recal the time that's past?
O, call back yesterday; call back last night,
Though with its fears, its dangers, its distress!
Bid the fair hours of innocence return,
When, in the lowest ebb of changeful fortune,
Thou wert more glorious in Eudocia's eyes,
Than all the pride of monarchs!—But that deed—

PHO. No more——thou waken'st in my tortured heart
The cruel conscious worm that stings to madness.

Oh, I'm undone!—I know it, and can bear
To be undone for thee, but not to lose thee.

EUDO. Poor wretch!—I pity thee!—but art thou Phocyas,
The man I loved?—I could have died with thee
Ere thou didst this; then we had gone together,
A glorious pair, and soar'd above the stars,
Bright as the stars themselves; and as we pass'd
The heavenly roads and milky ways of light
Had heard the bless'd inhabitants with wonder
Applaud our spotless love. But never, never
Will I be made the cursed reward of treason,
To seal thy doom, to bind a hellish league,
And to ensure thy everlasting woe.

PHO. What league?—'tis ended—I renounce it—thus—
I bend to Heaven and thee—O thou divine,
Thou matchless image of all perfect goodness!
Do thou but pity yet the wretched Phocyas,
Heaven will relent, and all may yet be well.

EUDO. No—we must part. 'Twill ask whole years of sorrow
To purge away this guilt. Then do not think
Thy loss in me is worth one drooping tear:
But if thou wouldst be reconciled to Heaven,
First sacrifice to Heaven that fatal passion
Which caused thy fall—Farewell: forget the lost—
But how shall I ask that! I would have said,
For thy soul's peace, forget the lost Eudocia.
Canst thou forget her?—Oh! the killing torture
To think 'twas love, excess of love, divorced us!
Farewell for—still I cannot speak that word,
These tears speak for me—O farewell—

THE END.



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